# FOVRE BOOKES OF DU BARTAS:

I. THE *ARKE*,
II. *BABYLON*,
III. THE *COLONNYES*,
IIII. THE *COLVMVES* OR *PYLLARS*:

John Baynes

# IN FRENCH AND ENGLISH, FOR THE INSTRVCTION AND PLEASVRE OF SVCH AS DELIGHT IN BOTH *LANGVAGES*.

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Together with a Large *Commentary* by S.G.S.

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*LONDON*
Printed by T: PAINE, for *Francis Egelsfielde*, and are to be sold at the signe of the *Marygold* in *Paules*-Church-yard: 1637.

## *A Paſtorall Dedication to the King.*

I Soong of late as time then gave me ſcope;
Howbee't for other times a way left ope:
But now, as now; to th'end my Lord may heare,
My voyce, then hoars, to day is waxen cleere:
My former Shepheards ſong deviſed was
To pleaſe great *Scotus*, and his *Lycidas*,
But this for *Galla*, whom th'All-mightie power
Hath made a Lilly-Roſe, and double flower:
O Vally Lilly, and Sharon Roſe her bleſſe!
Though this good ſpeed prevēted hath my preſſe:
Elſe had I not this peece of booke alone,
But whole *Du-Bartas* offred at your throne;
For either nation counterpaged thus,
T'acquaint more us with them, and them With us.
Yet (o!) uouchſafe it thus and grant an eare
To theſe two Swains, whom I ore-heard whileare.
As Shepheard *Muſidor* ſate on a balke,
*Philemon* commeth to him, and they talke
(Leaſt on [*quoth he*] my tongue ore-often run)
Thus each with oth'r; I ſtay till they have done.
*Phi.* Good day! what not a word? how doſt thou
Or art thou ſicke, or takeſt thou ſome care? (fare?
*Mu.* Care, Shepheard? yea, to ſhew what joy I can.
*Ph.* How? that's a riddle; what's thy meaning man?

*Mu.* For ſith a Nymph, a daughter of Shepherds God,
Who rules a world of ſheepe with golden rod,
From loftie ſhrine deſcending yet will daigne
To ſtoope at this my cottage homely-plaine,
And of her favour make herſelfe the guage
To me, that ought her ſeeke on Pilgrimage:
*Ph.* Oh, now I ſee whereon thy minde is bent;
How to prepare fit entertainement.
*Mu* What ſhall behoove me do, or how to looke?
For though I pawne my faireſt pype and hooke;
That one, which *Damon* gave me by his will,
That other woon in game on Magog hill;
Ile entertaine her (She, I pawne my life,
Will prove the greateſt Kings child, ſiſter, wife.)
Ile entertaine her: If I not miſtake,
Some Wheat-floure have I for a bridall-cake,
And Abricots, and Plums blacke, red, and white,
Preſerv'd with hony cleere as chryſolite;
And nuts and pears, and apples pretie ſtore.
My poultrie will affoord me ſome-what more,
Except the Fox deceive me.
*Phi.* Shame him take!
Oft hath he made our Chaunticleer to quake:
But Creame and Butt'r is skarce yet out of horn,
And all Achars this yeare apprize to corne.
*Mu.* I nothing buy, nor have I much to ſell.
Store is no ſore; my houſe it finds full well. For

For there is corne, and milke, and butt'r and cheese,
Thankes unto *Pales*: then, if please my bees,
(That waxen wasps when any shrews do fret them)
But if I may by gentlenesse entreat them
To lend m' a combe as sweet as is my guest,
Enough it will be for a Shepheards feast.
*Phi.* Thou mak'st me think of my great grandsirs
That would, but did not, kill for *Iupitere*; (cheere,
And that he would was but a single goose,
The Sentinell of that skant furnisht house.
*Mu.* I know the Gods do hart and welcome prize
Above great store of cheere and sacrifize.
*Ph.* True, and their cheere some more, some lesse by
Not of their owne, but of their hosts estate. (rate,
*Mu.* I have a flocke too, *Pan* I praise therefore,
Though not so fat as hath beene heretofore.
But Ile receive this guest with such device,
As Shephard best becomes; no Muse is nice;
They quickly yeeld to grace a Pastorall,
*Vranie*, *Thalie*, *Calliop*, and all:
Such I prepare, and they will be all here,
With all the musicke of their heavenlie queere.
*Phi.* But how (I pray thee as thou lov'st the kirke)
Wilt thou devise to set them all awerke?
*Mu.* I have a pricke-song for *Calliope*,
To trie her voice in everie moode and key:

*Ovid 8. Met. de Philemone & Baucide. Vnus anser era minimæ custodiæ villæ.*

And ſhe ſhall ſing the battell of thoſe Rammes,
Who, to th'affrighting of our tender lambes,
In rivalling for *Helens* of the flocke,
Affront each other with a cannon knocke,
Some faire Eweswool-lock wearing each in horn,
Or other favour as they wont to forn,
At feaſt of *Gor*, good Shepheard, that of yore
Embrew'd the Croſier-ſtaffe with Dragons gore.
This order ſhall ſhe ſing of all moſt liefe;
Becauſe my faire gueſt weds thereof the chiefe.
*Ph.* So for *Calliope*: What for the reſt?
*Mu.* In Orchard, that my ſelfe with care have dreſt,
My rareſt tree (it beares but only ſeav'n)
Hath apples ſtreaked like the Globe of Heaven.
On one of them *Vranie* ſhall diſcourſe
Of every ſtarre the ſetting and the ſourſe;
And ſhew the Bride and Bridegroome all confines
Of his and her land, by the mid day lines.
*Ph.* Were lines of length, and breadth like eaſly ſeen
It were not heard
*Mu.* Then on the flowrie green,
Or in my garden ſhall *Thalia* ſing,
How divers waies dame *Flora* decks the Spring;
And how ſhe ſmiles to ſee May after May
Draw'n-out, for her to tricke this Ladies way
With divers kind of divers-coulr'd flow'rs,

Some

Some ſtrew'd aground, ſoe hanging on the bow'rs;
As curiovs writers wont embrave their Text
With new and gueaſon words.
*Phi.* On, on to th'next.
*Mu.* Well-pleaſing *Enterp* ſhall the next in order
With gentle breath en whiſper my Recorder;
And after playing ſing, and after ſong
Trull-on her fingers all the cane along;
High, low, amids; now up, now downe the key
With *Re-Mi-Fa-Sol*, and *Sol-Fa-Mi-Re*;
Declaring how by foure the ſelfe-ſame notes
Are ſet all tunes of Inſtruments and Throates,
Which are to ſound the Queenes ſweet harmonie,
Both of her minde and bodies Symetrie.
*Ph.* As I have heard report, ſuch if it be,
(*Mu.* Fy-on that If)
*Ph.* Deſerves it only ſhe.
*Mu.* But I proceed; On harpe ſhall *Polymnie*
Renew great *Orpheus* ſacred memorie;
For loving only one; and her ſo well,
That he aſſayd to fetch her out of Hell.
*Phi.* So Poets ſay, but ſuch come never there:
From death perhaps.
*Mu.* So would I do (I ſweare)
For ſuch a wife.
*Phi.* So would not I for mine.

But

But now the reſt, for heres but five of nine,
*Mu* Sweet *Erato* that ſets my gueſt a fire,
Shall play the romant of her hearts deſire:
So be't her Grace it hold no diſrepute
To heare it charmy-quaverd on her lute.
Then ſhal the Bride-maids & the Bride-men dáce,
The Men of *England*, with the Maids of *France*;
And ſing with *Venus*, *Cupid*, *Himene*,
This Madrigall, ſet by *Terpſichore*.
Spring Quyriſters, record this merrie lay;
For *Galla* faire to daie
Goes forth to gather May.
Grow all the Grovnd, but chieflie where ſhe goes,
With White and Crimſin Roſe;
Her Love is both of thoſe.
She ſhall him chooſe and take before the reſt,
To decke her lockes and breſt;
And both ſhall be ſo bleſt,
That they and theirs ſhall golden Scepter weild
Whereto muſt bow and yeild
The proudeſt Plant a feild.
*Ph.* So, here is worke for Muſes all but two;
What haſt thou more?
*Mu.* Enough for them to do.
*Ph.* Nay, uſe but *Clio*; leave *Melpomene*.
*Mu.* VVhy leave her out? a ſtately Muſe is ſhe.

But

*Ph.* But ſtill ſo ſad, with lookecaſt-downe on earth,
I doubt hir preſence will defeat the myrth.
*Mu.* No, no, I will not part her from the Queere;
But fit her humor, and to mend the cheere,
(Out-ſet all other wofull deſtinie)
My fatteſt lambe ſhall make a Tragedie.
And ſing the Muſe will of no greater bug,
Then warre betwixt a yong child and his dug;
Controuling ſome, though not of high degree,
As cauſe thereof; ye Ladies pardon me!
The melancholie Muſe yet ſaith, not I;
All that your Sex diſhonour I defie;
But your faire bottles *Melpomen* doth thinke
Dame nature fill'd, for your faire bab's to drinke.
*Ph.* Milke would ſhe giue elſe only to the poore,
Not vnto ſuch as drye't and ſpilit a floore.
*Mu.* And this 'tis like ſhee'll adde vnto the reſt;
That Ladies child deſerues a Ladies breſt;
That brauer ſpirit ſuckt ſhall more embraue him,
And make him, man-grown, like a knight behaue
*P.* Whē others make their gētle blod far-worſe[him.
By ſucking young the baſeneſſe of their nurſe.
*Mu* For as their Heathen gods, the Heathen ſayn,
No mortall blood had running in their vain;
But *Venus* wounded once by *Diomed*,
Ambroſian liquor at her finger ſhed:

Right ſo in blood of men there is great odds;
And ſuch among them as are ſtiled Gods,
The fineſt haue, to breed their children food:
Blood was late milk, and milk will ſoone be blood.
*Ph.* And ſome loue more (as cauſe of better luck)
Then wombe that bore them, paps that gaue them ſuck.
What parent would not ſuch a reaſon moue,
Drawne from the gain, or loſſe, of childrens loue?
*Mu.* I once beheld where Lady of high degree,
As with her Lord and others ſet was ſhe,
In mids of dinner had her child brought-in,
And gaue it ſuck, ſcarce ſhewing any skin,
Through ynch-board hole of ſilk, pinn'd vp againe
When child was fed, without more taking paine.
*Ph.* And is not this inſtinct through all dyſſown,
That eur'y femall hatcheth-vp her owne?
Well, make an end.
*Mu.* How can I be too long,
When Muſes beare the burden of my ſong?
But here's a Trumpet, Fame ſelfe hath no better;
And *Clio* founds it well, and i'le entreat her
Hereafter ſing on high what foe ſhall bow
To th'iſſues of this happie match; but now
To ſurd it, as young trompeters are wont,
And, leſt it ſound too lowd, ſet ſtop vpon't;
Yet firſt bid welcome with a cheerefull clank

The French Deluce to Brytaines Roſy bank.
*Phi.* Well fare thine heart for thinking on theſe
To pleaſe the children of ſo mighty Kings. [things,
My ſelfe, though poore, wil thereto ioine my myte
On ſolemne day: ſo leaue thee for to night.
*Mu.* And I ſo thee: time is our ſheepe were penn'd:
The Sunne is ſoonken at the Landskop end,
Then *Muſidor* made haſte home, and began
Take order for the buſines with his man.
(Wife had he none, the more was he diſtreſt)
See (lad, quoth he) the houſe and garth well dreſt
To morrow morn; for then, or ſoone at leaſt,
The ſweeteſt Nymph on earth will be my gueſt.
Without, plaſh thiſtles and preſumptuous thorns,
That neare the way grow-vp among the corns;
For feare they raſe her hands more white thē milke,
Or teare her mantles windy-wauing ſilke:
Within, if Spiders heretofore haue durſt [burſt,
With cunning webs (wherethrough the ſtronger
And weaker flies are caught) preſume to quyp
The ſacred lawes of men; with beſome ſtryp
Both web and weaver downe; be-ruſh the floore,
The porch, and th'entries, and about the doore;
Set eau'n the treſtles, and the tables wax,
And ſtrew the windowes: houſe that miſtres lacks
O how (quoth he, and deeply ſigh'd therat)

# TO THE KING.

'Tis out of order; wants I know not what!
Haue care (my lad) and be as 'twere my ſonne,
He lowted low, and ſaid it ſhould be don.
Much hereto more was written when the Queene
Her beautie ſhar'd your ſea and land betweene:
But after landing long will be my booke
Held vnder preſſe: on part then pleaſe you looke,
Till come the reſt; but ô with gratious eye,
And pardon, for applying Maieſtie
To Shepherds ſtile! ſo may you ſee conſpire [nigher;
Th' Engliſh and French, as no third tongue comes
No not the Greeke, vnt' either; though Sir *Stephen*
Hath made the ſame with French to march full
As doth our Engliſh, and it ſhall yet more, [eauen.
Now heart, and hand ye Princes ioyne: wherefore
I pray, and will, with *Hymen* all mine houres,
That, for the good ſucceſſe of you and yours,
While earth ſtands Cent'r, and Heau'n in circle goes
Together ſpring French Lillie and Engliſh Roſe.

*Your Maieſties*
*faithfull ſubiect and ſeruant,*

W. L'iſle.

# To the Readers.

*CO*nyes, *whom* Salomon *reckons among the wiſe Little-ones vpon earth, do make many ſkraplets and profers on the ground, before they dig earneſtly for their neaſt or litter; and writing-ſchollers draw firſt in blotting-paper many a daſh, roundell, and minime, before they frame the perfect letters that ſhall ſtand to their coppie: ſo entending ſome worke that may (if I be ſo happie) remain ſome while after me, many waies do I eſſay and try firſt my ſtile and pen; that according alſo to the wiſe rule of* Horace, *I may thereby iudge my ſelfe and diſcerne* quid valeant humeri, quid ferre recuſent. *Nor do I truſt my owne iudgement herein, ſo likely to be partiall; but commonly preſent my worke in writing, before it bee printed, vnto ſome* Quintilius *or other, whoſe noble diſpoſition will, authoritie may, and learning is able to find fault and aduiſe me. Yet among the ſundrie verſets or proſets, which beſides this, I haue or ſhall ſet-out, if you find ſome that ſauour of my younger time; paſſe-by them (I pray you) or affoord them the fauour, that my* Quintilius *doth, to let them paſſe, becauſe they were the way that led me to a grauer kind: as alſo the graueſt of humain Poetrie,*

*brought me at laſt to the diuine; whereof I haue many Eſſayes, now almoſt readie for the preſſe. This tranſlation of* Saluſt du Bartas *what preſent occaſion draweth from me you may well perceiue: yet thinke me not herein* Acta agere, *to do that which was before done, and very well by* Ioſua Siluеſter; *for it is in a diuers kind, and, many yeares ere he began, this had I lying by me: yea partly publiſhed in print (as* Anno 1596, *&* Anno 1598) *and dedicated to the late Noble* Charles *Earle of Nottingham. But now the cauſe why in this I beginne ſo abruptly, is for that I was loth to come neere the booke next aforegoing; which our late Soueraigne Lord King* Iames *in his youth ſo incomparably made Engliſh; yet had I a deſire to fall vpon that braue commendation of our late Soueraigne Ladie Queene* Elizabeth, *and her people, in the ſecond booke here, and that of France, in the third; both laid together betokning (as it were) ſome new bond of Loue ſhortly to come betwixt that Realme and this; which we all pray the Lord to proſper.*

*To make way then yet more for this mutuall acquaintance by communication of Language, thus much of that Noble Poet I thought meet to counterpage with French and Engliſh. Not all, both becauſe the Kings happie match growing on ſo faſt, I had no time to finiſh and print ſo great a volume; and for that I may*

*ſay*

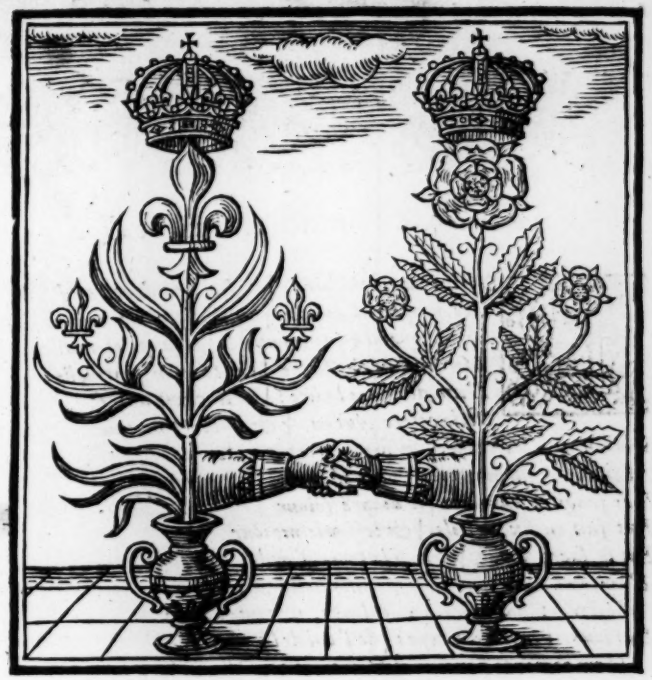
*ſay of this Author, as of* Homer, *know foure of his bookes, and know them all: for thus much onely may ſuffice (I preſume) to helpe an Engliſhman vnderſtand the whole French of* Bartas, *or a Frenchman the whole Engliſh of* Silueſter. *If you aske me why I keepe this kind of* Hexameter *verſe, I need ſay no more, but that it is the ſame which the Author kept in the originall: and he doubtleſſe, for the more graue, made choice thereof with great reaſon, according to the counſell of* Horace, *who aduiſeth all writers,* Deſcriptas ſeruare vices, operumque colores: *his reaſon followes (which with little alteration of the verſe I may hereto fitly applie)*

Indignantur enim communibus & propè ſocco,
Dignis carminibus, dici primordia Mundi.

*And what is our Engliſh Pentameter but the ſame kind of verſe which is vſed in our Comedies? Beſides, I had a deſire to trie how French and Engliſh would go hand in hand; for enterchangeable helpe and teaching of the one by the other; now both Nations are ſo well inclined to learne and conferre together. For which purpoſe I found this worke very fit, and readieſt on ſuch a ſodain to preſent my Lord the King withall, at the here celebration of his marriage. And herefore onely, if there were none other cauſe, yet (gentle Readers) my hope is yee will hold me excuſed. I was about to end; but may not forget to let you vnderſtand, that this Bar-*

*taſſian*

taßian verſe (not vnlike herein to the Latin Pentameter) hath euer this propertie, to part in the mids betwixt two wordes: ſo much doe ſome French prints ſignifie, with a ſtroke interpoſed, as here in the firſt two pages you may ſee, for example. The neglect of this hath cauſed many a braue Stanza in the Farie Queene to end but harſhly, which might haue beene preuented at the firſt; but now the fault may be ſooner found then amended. I doe but note it vnto you, that you may the better obſerue the true cadence of this our Authors verſe: and ſo crauing your fauourable conſtruction of theſe, and all my like endeauours, I reſt willing to doe you what further ſeruice I am able.



*Iuſqu' a la fin du Mond la lys Francoiſe*
*Fleuriſſe iointe auec la Roſe Angloiſe.*

## Fin d' *Adam*, & commencement de *Noe*.

*PVis il commence ainſi.* | *La branlante cité*
*Des peuples eſcaillez:* | *tout ce lambris vanté,*
*Ou du grand Foudroyeur* | *la puiſſance eternelle*
*Mit Phebus & Phebé* | *par tour en ſentinelle:*
*L'air, des nues la lice:* | *& le camp aſſiné,*
*Où le colere Autan,* | *& le Nort mutiné*
*Se donnent le battaille,* | *& fiers iettent par terre*
*Maint bois, qui moytoien* | *veut eſteindre leur guerre:*
*Des fragiles humains* | *le diapré ſeiour*
*Fut fait en ſix Soleils,* | *& le ſeptieſme iour*
*Fut le ſacré Sabat.* | *Ainſi la terre, l'onde,*
*L'air, & l'azur dore* | *des pauillons du Monde*
*Subſiſteront ſix iours,* | *mais longs, & touts diuers*
*Des iours bornez du cours* | *de l'œil de l'Vniuers.*
*L'vn cõmence par moy.* | *L'autre a pour ſon Aurore*
*Le pere inuente-nef,* | *qui les coutaux decore*
*D'vn pampre cultiué.* | *L'autre ce grand Berger,*
*Qui ſuit le Tout-puiſſant* | *en pays eſtranger:*
*Et donnant plus de foy* | *à la ſaincte parole*
*De Dieu, qu'à la raiſon,* | *ſon fils vnique immole.*
*L'autre vn autre Paſteur* | *dextrement courageux,*
*A qui la fonde ſert* | *d'vn canon orageux,*
*Et qui change, veinceur,* | *en ſeptre ſa houlette:*
*Grand Prophete, grand Roy,* | *grand Chantre, grand Poëte.*
*Celui la qui le ſuit,* | *prend ſon commencement*
*Par la nuict de ce Roy, qui void cruellement*
*Maſſacrer ſes enfans: & ſur la riue graſſe*
*D'Enphrate tranſporter la Indaique race.*

Adam declaire aſon fils en cõbien de iours le monde a eſté creé.

Combien d'aages il dureera.

Le premier aage du monde ſous Adã. Le ſecond ſous Noe. Le troiſieſme ſous Abraham. Le quatrieſme, ſous Dauid & ſes ſucceſſeurs.

## *The end of* Adam, *and beginning of* Nöe.

THen thus he gan foretel, | The wauy territorie
Of people skalie-backt, | all this high vaulted ſtory,
Wherein the thundring God | by his e'rlaſting might
Hath placed ſentinel | Sunne for day, Moone for night.
The higheſt Aire, the Mean | wherin the clouds do play,
And this below, the field | appointed for the fray
Of ſturdie counterwinds | that with a roaring ſound
Throw many a wood that ſtands | betwixt them, to the ground:
The flower-decked Inne | that lodgeth crazie Man,
Were all by th'awfull word | in ſix daies made, and than
Was hallowed the ſeuenth. | In like ſort Earth, Sea, Aire,
And th'Azure-guilt that foldes | the world in curtaine faire,
Shall laſt ſix other daies, | but long and farre vnlike
The daies that Heauens bright eye | meates-out with golden ſtrike.
That firſt begins at me, | the next at him that firſt
Inuented Ship, and taught | dry hills to ſlake his thirſt
With cheerefull iuice of grapes: | the morning of the third,
Is he the mightie Groome | that led his flocke and heard
From home to follow God, | and ſacrifizd his Sonne
By faith in heau'nly word | more than by reaſon woonne.
And he begins the fourth | that had the cannon-ſling,
And changed hooke to mace, | great Prophet, Poet, King.
The fift a diſmall day | beginneth at the night,
Of that diſaſtrous King | whoſe laſt moſt-rufull ſight
Was, of his children ſlaine, | and Iewes all droue in rankes,
To lead a ſlauiſh life | by fat Euphrates bankes.

*Adam ſhews his ſonne in how many daies the world was created.*

*How many ages it ſhould continue.*

*The firſt age vnder Adã. The ſecond vnder Noe. The third vnder Abraham.*

*The fourth vnder Dauid. The fift vnder Zedechias.*

Le cinquiesme sous la captiuite du Zedechias. Le sixiesme sous Iesus Christ. Le dernier qui sera le repos du monde.

*Et lautre a pour Soleil le Messie attendu,*
*Qui batu, qui chassé, qui moqué, qui pendu,*
*Qui mis dans le cercueil, a de nostre iniustice,*
*Bien que iuste, souffert l'execrable supplice.*
*Mais le dernier sera le vray iour du Repos.*
*L'air deuiendra muet : de Neptune les flots*
*Chommeront paresseux : le ciel perdra sa dance,*
*Le Soliel sa clarté, la terre sa cheuance :*
*Et nous, estans plongez en eternels esbats,*
*Celebrerons au ciel le Sabat des Sabats.*

Considerations d'Adam sur ce qui doit auenir à ses descen- [illegible] la [illegible]u pre- [illegible]r mõde [illegible]rminé p[illegible]e deluge: comme le tout est expose par Moses.

*Las ! que doy-ie esperer de la race voisine,*
*Du feu qui doit, vengeur, cendroyer la machine :*
*Des hommes qui n'auront que leur desir pour loy,*
*Et qui n'orront parler ni de Dieu, ni de moy ?*
*Puis que, pleins de fureur, ceux qui prindrent naissance*
*Dessus le sacré sueil du iardin de plaisance,*
*Qui sentent bruire encor le diuin iudgement,*
*Et sont comme tesmoins de mon bannissement,*
*Semblent despiter Dieu. Ame traistre & mutine,*
*Hé ! n'est ce assez d'auoir fait triple l'Androgyne,*
*N'est ce assez, O* Lamech, *d'auoir ton lict souillé,*
*Si tu n'auois encor ton coutelas mouillé*
*Dans le sang bisayeul? sans que ni la defence*
*De cil sous qui fleschit l'infernale puissance,*
*Ni la marque qu'au front l'Assassin inhumain*
*Portoit pour saufconduit, ait retenu tamain.*

[illegible]nos restablit le seruice de Dieu.

*Courage, O saint Enos, sus, courage : redresse*
*L'estendart de la foy, que l'humaine sagesse*
*Fouloit ia sous les pieds : inuoque l'Immortel :*
*Pourpre d'vn tiede sang les coins de son autel :*
*D'vn encens vaporeux son nez sacré parfume,*
*Et l'amorti flambeau de Verité r'allume.*

*Voy ton disciple Henoc, du monde l'ornement,*
*Qui mourant tout à soy, vit à Dieu seulement.*

*Voy,*

The ſixt daies Sunne is Chriſt, the Sauiour lookt-for long,
Who ſinneleſſe, yet for ſinne of man is mockt, bear, hong,

*The ſixt vnder Ieſus Chriſt.*

And laid in graue. The laſt is th'euerlaſting reſt.
Then ſhall th'embillowed Sea be downe a leuell preſt:
The Sunne ſhall loſe his light, Heau'n ſtay his whirling round,
All fruit ſhall ceaſe to grow vpon th'all-bearing ground.
And we that haue on earth beleeued Heauenly troaths,
Shall keepe in Heau'nly ioy the Saboth of Sabothes.

*The laſt ſhalbe the worlds reſt.*

What ſhall I hope (alas) of all the latter age,
Or fierie vengeance ſent to burne this worldly ſtage,
Or men who law'd by luſt, nere heard of God, nor me?
What ſhall I hope of them, when theſe whoſe pedegree,
So late from Eden draw'n, continues liuely ſenſe

*Adam conſiders what ſhall betide his poſteritie till the firſt world is ended by the Flood.*

Of Heau'nly doome on me, when theſe with mad offence,
Gods anger ſtill prouoke? Ha traitor, and rebell ſoule,
Ha *Lamech*, was't a fault ſo light thy bed to foule:
To third the paire-of-man: that yet more helliſh wood,
Needs muſt thou dip thy blade in double-granſiers blood?
Nor could the Rogues paſport embrant betwixt his browes,
Nor his charge ſtay thine hand who power infernall bowes?

But *Enos*, O thou Saint, be bold, and plant againe
The ſtandard of beleefe, which mans vnſteddie braine
Hath laied along the ground: Call-on the Sou'raine Good:
Beſprinkle his altars hornes with ſacrificed blood:
Send vnto his ſacred ſmell the ſweet perfumie clouds,
And Truths bright lampe retinde in Errors aſhie ſhroudes.

*Enos reſtabliſheth Gods ſeruice.*

See *Enoch* thy diſciple, he with a godly ſtrife,
Still dying to himſelfe, liues in the Lord of life.

Par foy Henoc a esté emporté, a fin qu' il ne visť point la mort: & ne fut point trouué, pource que Dieu l' auoit emporté. Car deuãt qu' il fust emporté, il a eu tesmoignage d' auoir pleu a Dieu. Hebr. 11.5.

*Voy, voy comme ils s' exerce à souffrir la lumiere,*
*Qui foudroyante luit en l' essence premiere:*
*Comme libre du ioug des corporelles loix,*
*Et sequestré des sens, il vole quelque fois*
*Dans le sainct cabinet des Idees plus belles,*
*Ayant la Foy, le Ieusne, & l' Oraison pour ailes:*
*Comme à certains moments, bien qu' hoste de ce lieu,*
*Sainct il possede tout, sent tout, vaid tout en Dieu:*
*Comme pour quelque temps montant de forme en forme*
*En la forme de Dieu, heureux, il se transforme.*
*Voy comme le Tout-beau, qui brulant d' amitié*
*Pour ses rares beautez, le veut non par moitié,*
*Ains tout & pour tousiours, dresse à son Tout l' eschelle*
*Qui conduit d' icy bas à la gloire eternelle.*
*C'est donq fait, tu t' en vas? tu t' en vas donq à Dieu?*
*Adieu mon fils Henoc, adieu, mon fils adieu.*
*Vy là haut bien heureux. Ia ton corps que se change*
*En nature d' Esprit, ou bien en forme d' Ange,*
*Vest l' immortalité. Ia tes yeux, non plus yeux,*
*Decorent flamboyans d' astres nouueaux les cieux.*
*Tu humes a longs traicts la boisson Nectaree:*
*Ton Sabat est sans fin. La courtaine tiree,*
*Tu vois Dieu front à front: & sainctement vni*
*Au bien trinement-vn, tu vis en l' infini.*
*Ce pendant icy bas, nouuel Ange, tu laisses*
*Un peuple desbordé: ses mains sont pilleresses:*
*Sa langue ne se plaist qu' à semer des discors:*
*Son ventre est vn abisme, inceste tout son corps.*
*Qui l' eust iamais pensé? La bien heureuse race,*
*Le peuple sacré sainct, ceux que Dieu par sa grace*
*Adopte, sont, helas, ceux qui plus impudents*
*Pour courre apres le vice ont pris le mors aux dents,*
*Embrassant, eschaufez, les impudiques filles*
*Des prophanes humains: confondant les familles*
*De Seth & de Cain: & prisant, effrontez,*
*Moins les honnestes mœurs, que les fresles beautez.*
*De ces sales baisers a prins son origine*
*Vne engeance qui vit de sang & de rapine:*

Henoc chemina selõ Dieu, & n'apparut plus: car Dieu le transporta. Gen. 5.24.

Les enfãs des Patriarches se corrumpẽt & se ioignent aux filles de la profane race de Cain.

Ie

*Faithfull Enoch taken away to the Lord for pleasing him Heb.11.5. Gen.5.24.*

Grace of the world, and sets t'abide th'eydaunting shine
That blazeth lightning-like i'th'essence first diuine:
Lo how deliuered from yoake of bodies weight,
And sequestred from sense, he meats the topelesse height
Of Heau'n, and borne on wing of Fasting, Faith, and Prayer,
Stryes vp the tent of Saints embroyd'red all so faire.
He, though a guest on earth, in heau'nly trance doth fall;
Know'th all, seeth all, hath all, in God that's all in all.
He passing each degree, from forme to forme ascends,
And (O most happie man) in Gods owne likenesse ends:
For lo, th'All-goodly-faire him for his vertue loues,
And, not in part, but all, from earth to heau'n remoues.

Gone art thou? art thou gone vnto the starrie blew?
Adieu my sonne *Enoch*, adieu my sonne, adieu.
Liue happie there on high, thy body now a sprite,
Or changed wondrously to shape of Angell bright,
Puts-on eternitie; thine eyes now no more eyes,
But newly-flaming starres, do beautifie the skies.
Thou drinkest now thy fill of Nectar wine, thy day
Of Saboth neuer ends; the vaile now draw'n away,
Thou seest God face to face, and holily vnite
Vnto the Good Three-one thou liu'st i'th infinite
An Angell new: but lo thou leauest here behind
Men of vnbounded lust, their hands rake all they find,
Their bellie like a gulfe is euer gluttonous,
Their tongue malitious, their bodie incestuous.
Yea (would a man beleeu't?) the very chosen race,
And holy peopl' of God, th'adopted sonnes of grace,
They are (alas) the men most impudent of all;
They gallop after sinne with bit in teeth, and fall
T'embrace in lustfull heat mans daughters lewd and vaine,
Profanely tempering the blood of *Seth* and *Cain*:
So with a shameleste eye they choose the gawdy face
Before the godly mind: From these foule beds a race
Of Gyants (God knowes what) spring vp with bloodie minde,

*The Patriarchs children corrupt themselues by marrying with the profane race of Cain.*

Strong,

Geans engendrez de ce meſlinge.

*Ie ne ſçay quels Geants, cruels, hauts à la main,*
*Peſtes de l'Vniuers, fleaux du genre humain.*
*Adonques Dieu, qui voit que ſa lente iuſtice*
*Par ſes trop longs delais confirme leur malice,*
*Ne voulant plus plaider, colere, ſe reſout*
*D'abolir ſoudain l'homme, & pour l'homme ce Tout:*
*Au moins tout ce qui fend les airs à tire d'aile,*
*Ou qui hante, mortel, la terre riche-belle.*
*Il ouure d'vne main les feneſtres des cieux,*

Courroux de Dieu contre le premier monde. *Gen. 6. 3.*

*D'ou tombent mille mers ſur les chefs vicieux*
*Des rebelles humains. De l'autre poing il ſerre*
*L'eſpongeuſe rondeur de l'execrable terre:*
*La met dans le preſſoir, & lui fait peu à peu*
*Regorger tous les flots qui iadis elle a beu.*
*Dans chaque creux rocher vn grand torrent s'auine:*
*La neige à ſon ſecours des montaignes arriue:*
*Les Cedres & Sapins ne monſtrent que les bras:*
*Les fleuues ſe font hauts, & leurs bors ſe font bas.*
*Las! qui d'arriere-fils perds-ie dans les abimes*

Deluge vniuerſel ſur le premier monde dõt nul n'eſchappe fors Noe, & ce qui eſtoit enclos auec lui dans l'Arche. *Gen. 6. 7. & 8.*

*Pour ne ſçauoir nager? & ſans les aſpres cimes*
*Des monts plus éleuez, ſur qui les plus gaillars*
*Pour ſe ſauuer du flot, grimpent de toutes pars,*
*Ie ſerois ſans neueux. Mais quoy? las! mais quoy l'onde*
*Fait ia moindre ces monts: la ſurface du monde*
*Deuient vn grand eſtang. Enfans, où fuyez-vous?*
*Las! vos pieds ſont par tout talonnez du courrous*
*Du Dieu croule-Vniuers. Le flot ia tout ranage:*
*Les fleuues & la mer n'ont deſia qu'vn riuage:*
*Sçauoir vn ciel noirci, vn ciel qui chargé d'eaux*
*Veut produire, irrité, des Oceans nouueaux.*
*O pere ſans enfans! O pere miſerable!*

Exclamation pleine de paſſions & affections bien accommodees à ce diſcours.

*O viens par trop feconds! O race dommageable!*
*O gouffres inconus, ou pour moy deſcouuerts!*
*O naufrage du monde! O fin de l'Vniuers!*
*O ciel! O vaſte mer! O terre non plus terre!*
*O chair! ſang! A ces mots la triſteſſe lui ſerre*
*Les conduits de la voix. Il meurt preſque d'ennui,*
*Et l'eſprit prediſeur ſe retire de lui.*

Strong, fierce, plagues of the world, and whips of humane kind.
Then God who ſees that ſinne more by the long delay
Of his reuenging hand encreaſeth day by day,
Is angrie and now no more will plead the reaſon why;
But man an all for man will ſodainly deſtroy:
At leaſt what ere with wing doth clip the yeelding aire,
Or haunt in mortall ſtate the land ſo richly-faire.
With one hand ſets he ope the windowes of the skie,
Whence on mens rebell heads there falleth from on hie
A thouſand ſhowrie ſeas; he gripes i'th'other hand
The ſoaken ſpongie globe of th'all defiled land,
And ſets it hard in preſſe, and makes it caſt anon
What flouds it euer dronke ſen firſt the world began.
From euery vaulted rocke great riuers gin to flow,
And downe-hill ſo encreaſe with flouds of moulten ſnow,
That Firre and Cedar trees ſcarce any bow do ſhow,
The water ſwol'n ſo hie, and bankes are ſunke ſo low.
O what poſteritie for want of skill to ſwimme,
Looſe I within theſe gulfes, yet ſome full brauely climme
The craggie peakes of hills, t'eſcape the raging deepes,
And grapple about the rockes, but (ah) the wat'r vp creeps,
And leſning all theſe hills makes all the world a meere.
My children whither now? O whither can you ſteere (world
From God, but vnto God? whoſe anger hath ſhooke the
Quite cut-off all your legs, in flood your bodies horld.
Now grows ỹ flood ſo high that th'erth is more then drownd
The riuers and the ſea haue all one onely bound,
To wit, a clowdy skie, a heau'n ſtill full of raine,
As trauelling with child of many another maine,
To make me childerleſſe. O father miſerable!
O too-to fruitfull reines! O children dammageable!
O gulphes reuealed for me that were before vnknown!
O end of all! O world enwrackt and ouerflow'n!
O Heau'n! O mightie ſea! O land now no more land!
O fleſh and blood! but here his voice began to ſtand;
For ſorrow ſtopt the pipe, and ny of life bereſt him:
So fall'n a ſwoond with griefe the Prophet Spirit left him.

# Annotations vpon the end of *Adam* and beginning of *Noe*.

1 *He wuing Territorie.* The verſes are graue, and full of maieſtie, and agreeable to the perſon that ſpeakes, *Adam* ſheweth vnto his ſonne in how many daies the world was created; and how many ages it ſhall endure. To giue more weight to this declaration, he brings in the firſt of Mankind, to ſpeake thereof as it were by the rauiſhing power of the holy Ghoſt; for that his purpoſe was to ioine to the former diſcourſe of Creation, the ſequele of diuers ages of the world, which *Adam* could not ſpeake of, but by Spirit of prophecie.

2 *That firſt.* As God created Heauen and Earth in ſixe daies, and reſted the ſeuenth; ſo *Adam* ſhewes that the world ſhall continue ſixe ages, and in the ſeuenth ſhall be the eternall reſt of the Church triumphant in Heauen. Some there are, both old and new writers, who diſcourſing on this number of ſix, and conſtring to their purpoſe the ſaying, *That a thouſand yeares are as one day before the Lord*, haue imagined that the world from beginning to the end ſhall fulfill the number of ſix thouſand yeares; to wit, two thouſand before the law, two thouſand vnder the law, and two thouſand vnder Grace. But this opinion hath ſo little foundation in holy Scripture, that contrariwiſe it is refuted rather by expreſſe teſtimonie of Chriſt, who ſaith, the latter day is vnknowne both to men and Angels. Now that which the Poet propoundeth here concerning the worlds ſix ages, not defining the number of yeres, it is founded in the word of God. The firſt age then begins from *Adam* and continues till *Noe*, 1656 yeares. The ſecond from *Noe* who built the Arke, and planted the Vine, till *Abraham*, 292 yeares. The third laſteth from *Abraham*, the great ſheepheard drawne out of Chaldea, who obaying the voice of God was readie to ſacrifice his onely ſonne *Iſaac*, from *Abraham* (I ſay) vnto *Dauid* 942 yeares. The fourth, from *Dauid* the valiant and nimble ſheepheard, who with one caſt of his ſling ouerthrew the Gyant *Goliab*; and of ſheepheard was made King, renowned aboue others; who was alſo a great Prophet, and excellent in Poetrie and Muſicke; vnto the taking of Ieruſalem vnder *Zedechias*; who after hee had ſeene his children ſlaine, and the people of Iudea led captiue into Babilon, had his eyes put out; containes 475 yeares. Now, from the deſtruction of the firſt Temple built by *Solomon*, vnto the deſtruction of the ſecond Temple deſtroyed by the Romans, about fortie yeares after the death of Chriſt, ſome reckon 656 yeares; and that's the fift age. The ſixt holds on from Chriſt to the worlds end. If this latter age laſt yet but 31 yeares longer, the Lord

ſhall

ſhall haue attended it with as long patience as he did the former world deſtroyed by the Flood; but the deſtruction of this world ſhall be by fire. Hereof ſee what Saint *Peter* ſaith in the third Chapter of his ſecond Epiſtle.

3 *What ſhall I hope(alas.)* In all the reſt of this diſcourſe vpon the firſt day of the ſecond weeke, the Poet makes a briefe of the Hiſtorie in holy Scripture contained from about the end of the fourth Chapter of Geneſis, to the end of the ſeuenth. *Adams* firſt conſideration here is of his deſcendants by *Cain*: who giuen wholly to the world, forgot to exerciſe themſelues in godlineſſe and true juſtice: Whereupon there enſued ſuch vngodlineſſe, vnrighteouſneſſe, and debauched life, as brought the deluge and vniuerſall flood vpon them. *Adam* foreſeeth that ſuch as ſhall be liuing in the latter age (whereinto we are fallen) are like to be wondrous peruerſe, ſithence his ſo neere ſucceſſors, euen in his life time, durſt prouoke the iuſt Iudge of All.

The Poets haue fained foure ages of the world, the firſt of Gold, the ſecond of Siluer, the third of Braſſe, the fourth of Iron: And we may put thereto a fift, mingled with Iron and Clay. They ſaid the firſt was of Gold, for the abundance of all good things: for then was there more knowledge and wiſedome in the ſoule of man; Iuſtice and all other vertues were more honored, mens bodies were much more big, ſtrong, and vigorous: and ſo much the longer liuing, by how much the leſſe they need care to maintaine health. After this life ſo commodious and eaſie, there followed another more troubleſome; and, after that, a third and a fourth, declining ſtill by little and little, from worſe to worſe. Compare ye the peaceable time of *Adam* with the broyles and maſſakers of theſe our dayes, and you ſhall ſee plainely in the one Gold, and in the other Iron. Nay euen in the daies of *Heſiod* and *Ouid*, many hundred yeares agoe, the Iron age is diſcouered by their complaints. But in that Golden age, before the flood, when *Adam*, *Seth*, *Enos*, *Henoch*, and other excellent Patriarches liued in the ſchoole of God, raigned euer good order: or, if there were any diſorder, as in *Cain* and his line, which corrupted the poſteritie of *Seth*; that ſame *Enos* and other good men found remedie for it. Whereas now a daies vice it ſelfe is held a vertue, and right is tried onely by the ſwords point: ſo are both the bodies and ſoules of men decayed and abaſed. But, leaſt theſe my notes turne to a Satire, let vs ſtay them here with the 12 verſe of the 12 chapter of the Apocalips, well agreeing with this latter age. *Wo to you inhabitants of the Earth and Sea, for the Diuell is come downe vnto you, which hath great wrath, knowing his time is ſhort.*

4 *Ha traitor and reſell Soule.* For example of vice and wickedneſſe, he noteth *Lamech*, mentioned in the fourth and fift Chapters of Gen. accuſing him to haue tripled the Paire-of-man: that is, to haue brought in Poligamie, by marrying and hauing two wiues at once; ſo as contrarie to the Lords appointment (who of one body made two, and of two but one) he went about to ioyne three bodies in one: and whereas hee ought to haue but one wife, tooke two, *viz.* *Ada* and *Tſilla*. Beſide this defiling the marriage

bed (which the Apoſtle ſaith, Hebr. 13. is honourable among all men, and calles it the bed vndefiled) *Lamech* is here alſo accuſed, to haue embrued his ſword with the bloud of his Grand-fathers Grand-father, that is, to haue killed *Cain*, of this deſcent ſee Gen. 4. where you ſhall finde *Lamech* in the ſeuenth degree; counting *Adam* the firſt, and *Cain* the ſecond, &c. *Philo Iudæus* (*Lib. de Præmijs & Pœnis*) holds that *Cain* was not killed; but, as his offence was a thing neuer knowne before; ſo was it puniſhed after a new faſhion: and bearing a certain mark of Gods anger, languiſhed in continuall miſery, without hope of grace, or comfort. Certaine ancient Doctors giue *Lamech* the title of a Murderer & bloudy minded Man; and his menaces in the Text ſhew no leſſe: hence it is that the Poet, after diuers others, hath gathered that *Cain* was killed by *Lamech*; ſome ſay purpoſely, ſome vnawares. But theſe Traditions hauing no ground in holy Scripture, and little concerning the ſtay of our faith; let the Poet ſay, and the Reader thinke what they will; Howbeit *Moſes* ſheweth plainly that this *Lamech* of *Cains* Poſteritie was a cruell man, and giuen to his pleaſure.

5 *But Enos, O thou Saint.* It is recorded by *Moſes*, Geneſ. 4. Ch. the laſt verſe, that vnto *Seth* the third ſonne of *Adam*, was borne a ſonne called *Enos*: and it followeth that then men began to call on the name of the Lord, as much to ſay, as then began a diſtinction apparent betweene the Church of God and the Race of *Cain*. For as much as *Adam*, *Seth*, *Enos*, and their Families only of all the World, called themſelues the children of God, and reioyced in that name. The Poet ſo followes this expoſition, that he ioynes in opinion with ſuch as ſay, when *Enos* came into the world, *Adam* was 235. yeares old; and that then the Race of *Cain* was ſo multiplied, as the ſeruice of God began to be of ſmall account, the due calling vpon his name neglected, and the doctrine of Sacrifices miſ-vnderſtood. Whereupon theſe good Patriarkes, perceiuing the diſorder, oppoſed themſelues againſt it, by all the beſt meanes they could. Some learned men there are, who conſider the words of *Moſes* otherwiſe, and as though in the time of *Enos*, ſome others, euen the deſcendents of *Seth* alſo, with whom the truth of God remained, began to be debauched in following the courſe of *Cainites*. Howſoeuer, moſt likely it is, that *Enos* and other good ſeruants of God by all meanes endeauoured to maintaine true righteouſneſſe and holineſſe, and ſo much the rather, becauſe they ſaw that iſſue of *Cain* giuen ouer wholly to the world. And hence it is that we reade in the ſixt Chapter of Geneſis, that the poſteritie of *Seth* were called the Children of God; and there alſo, by the Daughters of Men are meant women deſcended of *Cain*.

6 *See Enoch.* *Moſes* is briefe, but as graue and pithie as may be, ſpeaking of the holy Patriarke *Enoch*, Gen. 5. 22. *Enoch after he begat Methuſala, walked with God three hundred yeares; and begat ſonnes and daughters. So Enoch walked with God and appeared no more; for God tooke him.* *To walke* with God, is to pleaſe God, as the Apoſtle expounds it, Hebr. 11. Hereto the Poet affords his learned Paraphraſe. As that *Enoch* dying to himſelfe, and liuing vnto the Lord, was exerciſed daily in meditation of the ioyes of heauen, and raiſed himſelf, as it were, aboue the world with the wings of faith, faſting & prayer.

As

As alſo the Apoſtle ſaith, *By faith Enoch was taken away, that he might not ſee death; neither was he found; for God had taken him away.* Saint *Iude*, in his generall Epiſtle, ſaith that *Enoch* the ſeuenth from *Adam*, prophecied againſt the wicked, ſaying: *Behold the Lord commeth with thouſands of his Saints, to giue Iudgement againſt all men, and to rebuke all the vngodly among them of all the wicked deeds, which they haue vngodly committed; and of all their cruell ſpeeches, which wicked ſinners haue ſpoken againſt him.* The Poet holds (according to the opinion of many Diuines, both old and new) that *Enoch* was taken both ſoule and body vp into heauen, for a manifeſt witneſſe, to the former world, of euerlaſting life. For this was no ſuch inuiſible departure or diſappearance as is of the ſoule from the body. And whereas the Apoſtle ſaith, hee was not found; it ſhewes, that ſuch, as then liued in the world, laid to heart this miracle, and after diligent ſearch made, the godly were much comforted thereby, as the wicked could not but be much diſmayed. Moreouer, the Chronicles doe reckon but fiftie ſix yeares betwixt the death of *Adam*, and the taking vp of *Enoch*: and as the death of the one taught all After-commers to thinke on their weakneſſe; ſo the life of the other made the godly more aſſured of life euerlaſting, and glory of body and ſoule for euer. I deſire each Chriſtian Reader to conſider well the fift Chapter of Geneſis; that he may well compare the times of theſe Patriarkes, and marke how long ſome of them liued with their fore and after-beers, whereby they might the better learne of the one, and teach the other, what was the true ſeruice of God.

7 *Men of vnbounded luſt.* Although the firſt world endured 669. yeares after the Aſſumption of *Enoch*; yet true is the Poets ſaying, that after this Patriarke was gone, all godlineſſe, holineſſe and righteouſneſſe began to decay; howſoeuer *Noe*, and his Father *Lamech*, and his Grand-father *Methuſala* (who deceaſed not many moneths before the Floud, but in the ſame yeare) did ſet themſelues mainly againſt thoſe diſorders; and ſhewed themſelues, euen by way of preaching, to be as it were the Heraulds of Iuſtice. *Moſes* ſhewes plainly the particulars throughout the whole fift Chapter, and, in the beginning of the ſixt, what horrible ſinnes the deſcendants of *Seth* committed by ioyning themſelues to thoſe of *Cain*: as firſt the neglect of Gods word; then, Tyranny, violence, oppreſſion, iniuſtice, wantonneſſe, polygamie, or hauing more wiues at once than one, and all wickedneſſe growne to a height altogether vncorrigible: ſo as the eſtate both of Church, Kingdome, and Family, were all turned vpſide downe; and, to be ſhort, a deluge of impiety and filth had couered the face of the whole earth.

8 *Of Giants (God knowes what.)* *Moſes* ſaith (Gen. 6. 4.) that in thoſe daies were Giants vpon the earth, and chiefly after that the ſons of God (which were the poſterity of *Seth*) grew familiar with the young women deſcended of the line of *Cain*; and had iſſue by them. He ſaith alſo that theſe Giants were mightie men, which in old time were of great renowne. Some apply the word Giant to the exceeding ſtature of thoſe men, whereby they made all afraid that beheld them; Others, whom the Poet followes, to the Tyranny and violence of ſuch as liued immediatly before the Deluge: among whom ſome there were, who bore all afore them, and became a terrour to

all others. *Goropius* in his Antiquities, handleth at large this point concerning Gyants; especially in his second booke entituled *Gygantomachia*. *I. Chassagnon* hath answered him in a Latine Treatise, where he disputeth of the exceeding height these Gyants &c.

9 *Then God who saw.* The causes of the Deluge, the fore-telling, and execution thereof, are set downe by *Moses* briefly, but sufficiently, and hereto may be applied that which our Lord and Saviour saith, as touching these

# L'ARCHE.

*The second day is called* Noe; *because the most remarkeable things, in all the time of that holy Father and his successors vntill* Abraham, *is there represented in foure Bookes following, and thus entitled: Th'* Arche, Babylon, Colonies,

Auant propos, auquel par vne modeste plainte le poëte rend les lecteurs attentifs, & se fait voye à linuocacion du nom de Dieu.

*SI vous ne, coulez plus ainsi que de coustume*
*Et sans peine, & sans art, ô saincts vers, de ma plume:*
*Si le Laurier sacré, qui m'ombrageoit le front,*
*Esueillé se flestrit: & si du double Mont,*
*Où loin de cest Enfer vostre Vranie habite,*
*Ma muse à corps perdu si bas se precipite:*
*Accusez de ce temps l'ingrate cruauté,*
*Le soin de mes enfans, & mafoible santé.*
*Accusez la douleur de mes pertes nouuelles:*
*Accusez mes proces, accusez mes tuteles.*
*Voila le contrepois qui tire, violant,*
*En bas les plus beaux soins de mon esprit volant:*
*La gresle de mon champ: les poignantes espines,*
*Qui estouffent en fleur les semences diuines*
*Qui germoient en mon ame. O Dieu, despestre moy.*
*De tant d'empeschemens: r'allume de ma foy*
*Les charbons presque esteints: attiede vn peu ton ire,*
*Et de moy ton esprit, ô Seigneur, ne retire.*
Comparaison propre, enrichissant le sainct desir du Poëte.
*Peigne, dore, polis mes vers mieux que deuant:*
*Et permets que ie soy, non point tel que le vent*
*Qui desploye, mutin, sa bruyante puissance*
*Contre l'orgueil des monts voisins de sa naissance:*
*Desplante les forests, & fait par son courroux*

*Dans*

latter times, which he compareth to the time of *Noe*, Matth. 24. As alſo that of St. *Peter* in his firſt generall Epiſtle, 3. 20. and in his ſecond, 2. 5. Lay alſo to this prediction of *Adam*, the deſcription of the generall Floud, ſet downe by the Poet at the end of the ſecond Day of his firſt Weeke. All this requires a full Commentary; but this may ſuffice in briefe.

*The end of the ſecond Weeke: firſt Day, called* Adam.

## *The firſt Booke of* Noe, *called the* Arke.

*and* Columnes *or* Pillars: *whereof the firſt is as it were a briefe Commentary vpon diuers paſſages of the ſix, ſeuen, eight, and ninth Chapters of* Geneſis. *But heare the Poet.*

*The Poets modeſt complaint to breed attention, and make way for his Innocation.*

Diuine Verſe, if with eaſe thou flow not as toſore
Frō out my weary quil, but make me toyle the more:
The ſacred crown of Bay, that wont my ſore-head
If now decheueled, it wither, dwindle, fade: (ſhade,
So that my Muſe be faine into theſe earthly hels
From that twypointed Mount where thine *Vranie* dwels,
Accuſe the deadly fewds of this vnthankfull Age,
My many ſuits in Law, mine often gardianage,
My houſhold care, my griefe at late and ſundry loſſes,
And bodies craſie ſtate: theſe and ſuch other croſſes,
They downward force my thoughts aſpiring heretofore,
And damp my Muſes wings that erſt ſo high did ſoare.
This haile beats downe my corne, theſe buſhes & theſe weeds
Before my harueſt comes choak-vp thoſe heau'nly ſeeds
That in my ſoule ſhot-out. 2. O rid me of all theſe lets,
My God and Father deere! kindle in me th'emberets
Of Faith ſo nie put out: and, leaſt mans wit deceiue me,
Be pleas'd, ô Lord, and ô let not thy ſpirit leaue me!
Paint, varniſh, guild my Verſe, now better then before,
And grant I be not like the winde that in a rore
Sends all his hurring force vpon the firſt he meets
And proudeſt hils of all, rooting trees, ſcouring ſtreets;
That driuing o're the plaine, makes with his angry blaſt

The

*Dans les plaines bondir les ſcintillans cailloux :*
*Mais courant il ſe laſſe, & ſa carriere iſnelle*
*De lieuë en lieuë perd vne plume de l'aile.*
*Que pluſtoſt ie ſoy tel qu'vn fleuue qui naiſſant*
*D'vn ſterile rocher, goutte à goutte deſcend :*
*Mais tant plus vers* Thetis *il fuit loin de ſa ſource,*
*Il augmente ſes flots, prend force de ſa courſe :*
*Fait rage de choquer, de bruire, d'eſcumer,*
*Et deſdaigne, orgueillenx, la grandeur de la mer.*
*Le prophete diſcours de noſtre premier pere*
*Ne fut point ſans effect. Car le ciel, qui colere*
*Scait punir les humains obſtinément pervers.*
*En fin enſenelit ſous les eaux l'vniuers.*
*Iamais plus des oiſeaux les bandes peinturees*
*N'euſſent d'un vol hardi deffié les Borees.*
*C'euſt eſté fait de nous ; & la terre euſt en vain*
*Pouſſé hors tant de fruicts, tant d'herbe, tant de grain :*
*Si le fils de Lamec, d'un nouuel artifice*
*N'euſt charpenté, penible, vn ſi vaſte edifice,*
*Que dans ſes cabinets, ſainct aſile, il recent*
*Les parens accouples de tout ce qui ſe meut.*

Au fin du ſecond Iour de la premier Semaine.

*Ils n'y furent entrez, que dans l'obſcure grotte*
*Du mutin roy des vents le Tout-puiſſant garotte*
*L'Aquilon chaſſe-nue, & met pour quelque temps*
*La bride ſur le col aux forcenez Antans.*
*D'vne aile toute moyte ils commencent leur cours.*
*Chaſque poil de leur barbe eſt vne humide ſours :*
*De nues vne nuict envelope leur front :*
*Leur crin desbagoulé tout en pluyes ſe fond :*
*Et leur dextres preſſants l'eſpaiſſeur des nuages,*
*Les rompent en eſclairs, en pluyes, en orages.*
*Les torrens eſcumeux, les fleuues, les ruiſſeaux*
*S'enflent en vn moment : ia leur confuſes eaux*
*Perdent leur premiers bords, & dans la mer ſalee*
*Rauageant les moiſſons, courent bride aualee.*
*La terre tremble tout, & treſſuant de peur*
*Dans ſes veines ne laiſſe vne goutte d'humeur.*

The ſtones to bound-againe and firie ſparkles caſt;
But fainteth more and more, as though his winged ſway
Did ſcatter here and there her feathers by the way.
O rather make me like the ſtreame that drop by drop
At firſt beginning fals from ſome rocks barren top;
But farther from the Spring and nar to *Thetis* flowing,
Encreaſeth in his waues and gets more ſtrength by going;
And then enbyllowed-high doth in his pride diſdaine
With ſome and roaring din all hugeneſſe of the Maine.
It came to paſſe at length, as our fore-ſire foretold
And hauſned long before, that angry heau'n enrould
And toomb'd the world in flood, t'auenge (as well it can)
The many plighted ſinne of ſtubborne harted man.
Ne'r had the birds againe in coueys checky-pide
The windy-whirled ayre with hardy flight deſide;
Nor beaſt nor man had beene: but on the land in vaine
Had ſprung all kinde of fruit, of tree, of hearbe, of graine:
Had not the godly ſonne of *Lamech* learn'd the skill,
And tooke the paine to build, that Arche huge as an hill,
Which of all breathing kinds ſafe from ſo great deluge
A paire of breeders held in ſaker ſaint refuge.
When all were once i'th' Arche, Th'almighty bindeth faſt
In Eols cloſeſt caue the cleering Northen blaſt,
And lets the South goe looſe; he flyes with myſtie wing:
From each briſtle of his berd there trickleth downe a ſpring:
A cloggy night of myſt embowdleth round his braine,
His haire all buſhy-ſhagd is turned into raine.

*At the end of the ſecond day of the firſt weeke.*

He ſqueaſeth in his hand the ſponge of cloudy foods;
And makes it thund'r & flaſh, & powre down ſhowry floods.
Forthwith the foamie drains, the riuers and the brooks,
Are puft vp all at once: their mingled water lookes,
And cannot finde, her bound; but hauing got the raine,
Bears harueſt as it runs into the brackie Maine.
All Earth begins to quake, to ſweat, to weepe for feare,
That nor in veine nor eye ſhe leaueth drop or teare.

*Et toy, toy-meſme, O Ciel, les eſcluſes desbondes*
*De tes larges mareſts, pour deſgorger tes ondes*
*Sur ta ſœur, qui vinant & ſans honte & ſans loy,*
*Se plaiſoit ſeulement a deſplaire a ton Roy.*
*Ia la terre ſe perd, ia Neree eſt ſans marge,*
*Les fleuues ne vont plus ſe perdre en la mer large;*
*Eux meſmes ſont la mer, tant d'Oceans diuers*
*Ne ſont qu'vn Ocean, meſme ceſt vniuers*
*Neſt rien qu'un grand eſtang, qui vient ioindre ſon onde*
*Au demeurant des eaux qui ſont deſſus le monde.*
*L'eſtourgeon coſtoiant les cimes des Chaſteaux*
*S'eſmerueille de voir tant de toits ſous les eaux.*
*Le Manat, le Mular, s'allongent ſur les croupes*
*Ou n'aguere broutoyent les ſautelantes troupes*
*Des cheures porte-barbe: & les Dauphins camus*
*Des arbres montaignars razent les chefs ramus.*
*Rien ne ſert au leurier, au cerfe, a la tigreſſe,*
*Au lieure, au caualot, ſa plus viſte viteſſe:*
*Plus il cerche la terre, & plus & plus (helas)*
*Il la ſent, effrayé, ſe perare ſous ſes pas.*
*Ia Bieure, la Tortue, & le fier Crocodyle,*
*Qui iadis iouiſſoient d'un double domicile,*
*N'ont que l'eau pour maiſon: les loups & les aigneaux,*
*Les lions & les dains voguent deſſus les eaux*
*Flanc a flanc, ſans ſoupçon; le vautour, l'arondelle,*
*Apres auoir long temps combatu de leur aile*
*Contre vn certain treſpas, en fin tombent laſſes,*
*(N'aians ou ſe percher) dans les flots courrouces.*
*Quant aux poures humains, penſe que ceſtui gaigne*
*La pointe d'une tour, l'autre d'une montaigne:*
*L'autre, preſſant vn cedre or' des pies, or' des mains*
*A bontees, grauit au plus haut de ſes rains.*
*Mais las, les flots montans a meſure qu'ils montent,*
*Soudain qu'ils ſont arreſt ſoudain leur chef ſurmontent.*
*L'un ſur vn aiz flotant hazardeux ſe commet,*
*L'autre vogue en vn cofre, & l'autre en vne met:*
*L'autre encor mi-dormant ſent que l'eau debordee*

And thou, O heau'n, thy ſelfe draw'ſt all the ſecret ſluſes
Of thy ſo mighty Pooles to waſh away th'abuſes
That had thy ſiſter ſoyld, who void of law and ſhame
Pleas'd onely to diſpleaſe thy King and ſcorne his name.
Now loſt is all the land. 5. Now *Nereus* hath no ſhore;
Into the watry waſte the riuers run no more;
Themſelues are all a Meere, and all the ſundry Meeres
That were before, are one: This All naught elſe appeares
But as a mighty Poole, and as it would conuent
And ioyne flood with the floods aboue the firmament.
The Sturgeon mounting ore high Caſtles is abaſht
To ſee ſo many townes all vnder water daſht.
6. The Secalues and the Seales now wand'r about the rocks,
Where late of bearded goats, were fed the iumping flocks.
Camoyſed Dolphins haunt the place of birds, and browſe
Vpon the hugeſt hils, the talleſt Cedar browes.
A Greyhound or a Tygre, a Horſe, a Haire, a Hinde,
It little auailes them now to run as wight as winde.
They ſwin and try to ſtand, and all but little auailes them;
The more they footing ſeeke (alas) the more it failes them.
The cruell Crocodile, the Tortelle and the Beuer
Haue now but wet aboad that wet and dry had euer.
The Wolfe ſwims with the Lambe, the Lyon with the Deere,
And neither other frayes; the Hawke and Swallow ſteere
About with weary wings againſt a certaine death,
At length for want of perch in fierce waue looſe their breath.

But miſerable men, how fare they? thinke one treads
On point of higheſt hill, anoth'r on turret-leads;
Another in Cedars top beſtirs him hand and foot
To gaine of all the boughes the fartheſt from the root.
But (ô alas) the Flood, aſcending as doe they,
Surmounteth euery head, whereas it makes a ſtay.
Behold then ſome their liues to floting plankes commit,
And ſome in troughes, and ſome in coffers tottring ſit:
One halfe aſleepe perceiues the wat'r away to iogge

*Sa vie & ſon chalit rauit tout d'vne ondee.*
*L'autre de pies & bras par meſure ramant*
*Reſiſte à la fureur du flot, qui freſchement*
*A ſon flanc abiſmé ſes germaines, ſa mere,*
*Le plus cher de ſes fils, ſa compaigne & ſon pere:*
*Mais en fin il ſe rend, ia las de trop ramer,*
*A la diſcretion de l'indiſcrette mer.*
*Tout tout meurt a ce coup: mais les parques cruelles,*
*Qui iadis, pour racler les choſes les plus belles,*
*S'armoyent de cent harnois, n'ont ore pour bourreaux*
*Que les efforts baueux des bouillonantes eaux.*
*Tandis le patriarch qui doit peupler le monde*
*Seillonne ſur les monts la ſurface de l'onde,*
*Et-ja la ſaincte nef ſur l'eſchine azuree*
*Du ſuperbe Ocean nauigeoit aſſuree,*
*Bien que ſans maſt, ſans rame, & loin loin de tout port:*
*Car l'Eternel eſtoit ſon pilote & ſon Nord.*
*Trois fois cinquante iours le general naufrage*
*Degaſta l'vniuers: durant vn tel ranage*
*Noe n'abrege point par ieux & vains diſcours*
*L'ennuieuſe longueur & des nuicts & des iours.*
*Ains, comme aux mois plus chauds la doux-tombante*
*Que la champaigne attend d'vne bouche alteree, (oree,*
*Fait reuerdir les prez & refleurir les fleurs,*
*Que le ciel & l'Auton fanent de leur chaleurs;*
*Le miel charme-ſoucis, qui doucement diſtille*
*De ſon goſier diſert, r'anime ſa famille,*
*Flate ſon deſeſpoir, tarit ſes teides pleurs,*
*Et releue ſon cœur abatu de doleurs.*

*Il conſole & encourage ſa famille par la conſideration des grandes miſericordes du Seigneur, qui n'oublie point à touſiours ſes enfans.*

*Courage, mes enfans, bon cœur, ia dieu retire*
*Les meurtriers Oceans que le vent de ſon ire*
*A ſouffié ſur le monde: ire qui ſemble armer*
*Contre nous pour vn temps le ciel, l'air, & la mer,*
*Tout ainſi que bien toſt ſa pitoyable grace*
*Rendra le ciel ſerain, l'air doux, la mer bonace.*
*Son ire & ſa pitié ſe ſuyuent tour à tour*
*L'ire eſt comme vn eſclair, qui ne fait point ſeiour*

*Long*

His bed and life at once, another (like a frog)
Caſts out his hands and feet in equall bredth and time,
And ſtriuing ſtill with head aboue the flood to cliue,
Sees nere him how before it newly drownd his brother,
His only child, his wife, his father, and his mother:
At length his weary limbes, no longer fit to ſcull,
Vnto the mercy yeeld of wat'r vnmercifull.
All, all now goes to wracke; yet Fates and deadly feare,
That earſt with hundred kindes of weapons armed were
To ſpoile the faireſt things, now only by the force
And foamy ſway of Sea make all the world a corſe;
Meane while the Patriarch, who ſhould the world refill,
Plowes vp the fallow-waue aboue the proudeſt hill;
And th'Arche on dapled backe of th'ocean ſwoln with pride,
Without or maſt or oare doth all in ſafety ride,
Or ankers ankerleſſe, although from hav'n ſo farre:
For God her pylot was, her compaſſe and her ſtarre.
A hundred fiftie daies in generall profound
Thus is the world ywrackt; and during all the ſtound
7 *Good Noe* abridgeth not the ſpace of night or day,
Nor puts-off irkſomneſſe with vaine diſcourſe or play;
But as in dog-day ſeas'n a raine ſhed weſt-by-ſouth,
When Earth deſires to drink & thirſt hath parcht her mouth,
Reflowreth euery ſtalke, regreeneth all the field, (peild:
That ſunne and ſoutherne wind with drought before had
So from his pleaſull tongue falls cheering dew and aire,
R'alliuing all his houſe and beating downe deſpaire.
And thus he waſht their face and wyp'd away their teares,
And raiſed vp their heart oppreſt with vgly feares.
Good cheere (my lads) quoth he, the Lord will ſoone rebinde
And ſhut vp the murdring Seas, which his fierce angers winde
Hath whirled ore the world; and as his ang'r (I finde)
Hath armed Sea and Aire and Heau'n againſt our kinde;
So ſhall ſure, er't be long, his mercy more renownd
Cleare heau'n, vnghuſt this ayre, & bring the Seas to bound.
Still follow one anoth'r his Anger and his Grace.
His anger lightning-like it ſtay's not long in place:

*He incourageth his familie with conſideration of Gods great mercies who neuer forgets his children.*

*Long temps en meſme part: & l'autre ſous ſes ailes*
*Couure de pere en fils les familles fideles:*
*Dieu, le bon Dieu depart l'ire auec chiche pois,*
*Et ſans pois la pitié. Il nous bat quelque fois*
*Sur nos biens, ſur nos fils, ſur nos corps, ſur nos ames:*
*Mais il iette ſoudain ſes verges dans les flames.*
*Il nous frappe du doigt, mais non de tout le bras.*
*Il tonne plus ſouuent, qu'il ne foudroye pas.*
*Et prudent Oeconome, Il fait boire aux fideles*
*Le vin de ſa cholere, & la lie aux rebelles.*
*Ainſi le Pere ſainct du ſecond Vniuers*
*Celebroit du Seigneur les traitemens diuers.*
*Mais Cham, qui nourriſſoit dans ſa laſche poitrine*
*Du profane Atheiſme vne aueugle racine:*
*Ou qui ia deſiroit degrader le grand Dieu*
*De ſes ordres ſacrez, pour occuper ſon lieu:*
*Et, Daemon, poſſeder vn temple magnifique*
*Sous le nom de Iupin dans les ſablons d'Afrique:*
*En rechignant la face, & fronçant le ſourci,*
*D'vn accent deſdaigneux parle à ſon pere ainſi.*
*Las! que ie ſuis marri que ces craintes ſeruiles,*
*Geines des bas eſprits, & des ames debiles,*
*Prenent en vous tel pied! Mon pere, hé, voulez-vous*
*Touſiours d'vn Iuge feint redonter le courroux?*
*Vous voulez vous forger vn Cenſeur, qui balance*
*D'vn iuſte pois vos mots, iuge voſtre ſilence,*
*Et conte vos cheueux? vn fin Contrerolleur,*
*Qui tient touſiours en main la clef de voſtre cœur:*
*Vos ſouſpirs enregiſtre, eſpie vos penſees,*
*Et les pechez preſens ioint aux fautes paſſees?*
*Vn barbare Bourreau, qui d'vn glaiue ſaigneux*
*Menace nuict & iour voſtre col crimineux?*
*Hé! ne voyez-vous pas que ceſt aueugle zele,*
*Ceſte bigote ardeur forge en voſtre cerueIle*
*Mille impies erreurs? que la credulité*
*D'vne extreme vous pouſſe en l'autre extremité,*
*Faiſant vn Dieu qui ſent mille orages dans l'ame,*

Cham plein d'impieté, eſt introduit repliquant à ſon pere, & combatant en diuerſes ſortes la ſage & irreprehenſible prouidence de Dieu tout puiſſant & tout bon l'humble deuotion de Noe.

But th'other vnder wing it broodeth as an Hen,
The manifold deſcents of faithfull-hearted men.
The Lord, the gracious Lord, beſtowes his wroth by waight,
And neuer waighes his grace; he whips vs & throwes ſtraight
His rod into the fire; wer't on our body laid,
Or ſoule, or childe, or goods; he makes vs only afraid
With fingers tyck, and ſtrikes not with his mightfull arme.
More often thunders he, then ſhoots a blaſting harme.
And, wiſe-houſholder-like, giues them that bend him knees
His angers wholſome wine, and enemies the lees.
This wiſe, that holy man, ſire of the ſecond age,
Diſcourſeth on the praiſe of Gods both loue and rage.

*Wicked* Cham *replies vpon his father, and diuers waies oppoſes the wiſe and blameleſſe prouidence of God, and the good and humble deuotion of* Noe.

8 *But Cham* in whoſe foule heart blind roots were lately
Of godleſſe vnbeleefe; that thought ere this t'vnthrone (ſone
The mighty God of heau'n, and beare the ſcept'r himſelfe:
To hold in Africke ſands, with helpe of helliſh Elfe,
By name of *Hammon Ione*, ſome temple ſtately built,
Where, as a God, he might haue Altars bloudy-guilt:
With anger-bended brow, and count'nance ill apaid
Thus in diſdainfull tone his father checkd; and ſaid,
9 *Fie fath'r*, I am aſham'd to ſee on you lay hold
Theſe ſlauiſh thoughts, that ſeize baſe minds and flie the bold.
This fained angry Iudge thus alway will you feare?
As peyzing words and thoughts, and counting euery heare?
A Cenſour faine you ſtill that beares in hand the keyes
Of yours and euery heart; to ſearch out when he pleaſe
Yours, and all hidden thoughts; yea all your ſighs t'enroule,
And preſent faults and paſt together to controule?
That ayming at your necke with bloud-embrued knife
Is hangman-like at hand to cut the ſtrings of life?

Alas perceiue you not how this hood-winked zeale
And ſuperſtitious heat (to reaſon I appeale) (ſmother?
Makes errours many and foule your wits bright lampe to
How light beleefe you driues from one extreame t'another?
You make a thouſand qualmes your great Gods heart to ſtrike: You

*Les Atheiſtes cenſurent audacieuſement la miſericorde & la iuſtice de l'Eternel.*

*Plus furieux qu'vn Ours plus laſche qu'vne femme ?*
*Celui qui, mol de cœur, pleure en voyant pleurer,*
*S'eſmeut du mal d'autrui, & ne void point tirer*
*Vne goutte de ſang, que foible, il ne ſe pâme,*
*Sous vn maſle eſtomac cache vn vray cœur de femme :*
*Comme celui, qui ſier laiſſe en toute ſaiſon*
*Aux roides flots de l'ire emporter ſa raiſon,*
*Et forcené, gromele vn horrible menace,*
*Cache le cœur d'vn Ours ſous vne humaine face.*
*Ce pendant vous voulez que tantoſt voſtre Roy*
*Se fonde tout en pleurs, auſſi toſt que le doy*
*Nous fait vn peu de mal : & tantoſt il foudroye,*
*Il rauage, il aſſomme, il tue, il bruſle, il noye ?*
*La rage d'vn Sanglier ne brigande qu'vn bois :*
*Vn Tyran, qu'vn pays. Et ce Dieu toutefois*
*Tempeſté d'vn deſpit, & tout tranſporté d'ire,*
*Extermine, cruel, le Monde ſon Empire.*
*O la belle iuſtice ! Vn ou deux d'entre nous*
*Ont (peut-eſtre) pecheurs, irrité ſon courroux ;*
*Tous en portent la peine : & ſes mains puniſſantes*
*Frapent meſme, ô pitié ! les beſtes innocentes.*

*Au lieu de s'eſleuer iuſques à la main de Dieu qui punit iuſtement les hommes à cauſe de leurs iniquitez, les Atheiſtes (contrefais auec les Philoſophes) s'arreſtent à Nature, & penſent pouuoir rendre raiſon des iugemens de Dieu.*

*Mon pere, Dieu n'eſt point vn eſprit inconſtant,*
*Picqué de tans diuers, paſſionné, flotant,*
*Ireux, vindicatif : & qui pour vne iniure*
*Renuerſe l'Vniuers, & ſa propre nature.*
*Tant d'humides vapeurs, tant ne nuaux flotans,*
*Tant de mers, dont le ciel auoit fais dés long temps*
*Vn riche magazin, du pois entrepreſſees*
*Se ſont or tout d'vn coup ſur la terre verſees.*
*Et puis l'air infini, qui par ſecrets tuyaux,*
*Rare, s'eſtoit perdu dans les ſombres caueaux*
*Des monts, butes des vents, & changé ſous la terre*
*En vn cryſtal ondeux, par le froid qui le ſerre :*
*N'aguere vers le ciel iailliſſant à bouillons*
*Seulement n'a noyé les moiſſonneux ſeillons,*
*Ains d'vn flot courroucé dans peu de iours couuertes*
*De Sapins montagnars les cheueleures vertes.*

*Lors*

You make him fell as Beare, and queaſie woman-like.
Let any ſinner weepe, his tender heart will melt;
As if a wretches harme the great Commander felt:
He ſees no drop of bloud, but (ere we know what ailes him)
Swoons, and in manly breſt his female courage failes him:
And yet you make him fierce, and ſuffring oft the ſway
And foamy ſtreame of wroth to beare his reaſon away:
With heart of ſauage Beare in manly ſhape he freats;
He rages then, he roares, he thunders out his threats.
Thus if your naile but ake, your God puts fing'r ith'eye;
Againe he kills, burnes, drownes, all for as light a why.

*Thus Atheiſts preſumptuouſly cenſure the mercie and Iuſtice of God.*

A wilde Boares tusked rage but only one forreſt harries,
A Tyrant but a Realme; when angers tempeſt carries
Your God againſt the world with ſuch a ſpightfull ghuſt,
As if his Realme of All ſhould out of All be thruſt.
Here's Iuſtice! here's good Right! (what other can enſue it?)
Some one or two perhaps haue ſinn'd, and all doe rue it.
Nay, nay, his venging hand (alacke) for our offence
Deſtroys the very beaſts for all their innocence.
O fath'r it cannot be that God's ſo paſſionate;
So ſoone in diuers fits, peace and warre, loue and hate:
Or ſo giu'n to reuenge, that he for one default
Should hurt his owne eſtate, and bring the world to naught.
The many watrie miſts, the many floating clowds,
That heau'n hath ſtored vp and long kept vnder ſhrowds,
By ſelfe-waight enterpreſt and looſned of their bands,
Now guſh out allatonce, and ouer-flow the lands.
Then Aire amightie deale that vnder looſer ground
(As thinne it is) a way by ſecret leaking ſound,
And lay in wind-ſhot hilles, by cold turn'd cryſtall waue,
At firſt well'd vp the skie, then downward gan to raue,

*The Atheiſts cõſpiring with the Philoſophers, aſcribe vnto naturall reaſon all that is done by the iuſt reuenging hand of God.*

And drownd the corny rankes; at length ſo ſweld and wox,
It paſs'd the green-lock heads of talleſt vpland okes.

Reſponſe de Noé à tous les blaſphemes de Cham.

*Lors le Pere, dagué d'vne iuſte douleur,*
*Arrache vn long ſouſpir du centre de ſon cœur,*
*Et prononce ces mots. O Cham race traiſtreſſe,*
*Honte de ma maiſon, chagrin de ma vieilleſſe,*

Source de l'Atheiſme.

*Croire trop à toy meſme au ſainct Eſprit trop peu,*
*A de ton iugement le plus ſain corrompu,*

Quelle eſt la fin des Atheiſtes.

*Et ie crain (ô bon Dieu, fay menteur mon augure)*
*Que du Pere tonnant la main peſamment dure,*
*Foudroira ſur ton chef. Ie crain que tu ſeras*
*L'obiect de ſa fureur: & que tu publiras*
*Par l'eſtat mal-heureux de ton infame vie,*
*Ce qu'auiourdhuy ta bouche impudentement nie.*

1. Reſponſe. Dieu eſt immuable.

*Ie ſçay bien, Dieu merci, que ce Cercle parfait,*
*Dont le centre eſt par tout, eſt ſur tout ſon rond trait*
*Que celuy qui ſeul eſt, ne ſent dans ſon courage*
*De mille paſſions vn tempeſteux orage:*
*Qu'immuable il ment tout: & que d'vn ſeul penſer*
*Il peut baſtir le ciel, & le ciel renuerſer.*

2. Il eſt incomprehenſible.

*Ie ſçay qu'il a ſon throſne au milieu d'vne flamme*
*Inacceſſible à nous: que noſtre ame eſt ſans ame,*
*Noſtre eſprit ſans eſprit, lors qu'il veut concenoir*
*Dans ſon cercle fini ſon infini pouuoir.*
*Ie ſçay certes, ie ſçay que ſa face eſtoillee*
*Eſt du flambant cerceau des Cherubins voilee:*
*Qu'on ne voit point le ſainct, le Grand, le tout-puiſſant;*
*Si ce n'eſt par le dos, & c'eſt meſme en paſſant.*
*La trace de ſes pas nous eſt plus qu'admirable*
*Son eſtre eſt incompris, ſon nom eſt ineffable:*

Par ainſi les hõmes ne peuuent parler de luy qu'improprement.

*Si bien que les bourgeois de ce bas element*
*Ne peuuent point parler de Dieu qu'improprement.*
*Si nous l'appellons fort, ce ſont baſſes louanges,*
*Si bien-heureux Eſprit, nous l'egalons aux Anges;*
*Si grand ſur tout les grands, il eſt ſans quantité;*
*Si bon, ſi beau, ſi ſainct, il eſt ſans qualité:*
*Veu que dans le parfait de ſa diuine eſſance*
*L'accident n'a point lieu, tout eſt pure ſubſtance:*
*C'eſt pourquoy noſtre langue en vn ſi haut ſubiect*

10 By this the father gauld with griefe and godly ſmart,
A long ſigh yexed-out from deepe cent'r of his heart.
And, ha vile *Cam*, quoth he, head of diſloyall race,
Diſcomfort of myne age, my houſes foule diſgrace,
Vndon th'art, and deceiu'd, thy fence is growne vnſownd
By truſting to thy felſe without the Spirits ground.
And ſure I feare (but o! God let me proue a lyar)
I feare with heauie hand the lofty-thundring Syre
Will blaſt thy godleſſe head, and at thee ſhall be floong
His angers fierie darts: that, as thy ſhameleſſe toong
With bould and braſen face preſumes now to deny him,
Thy miſerable eſtate in time to come may trie him.
I know (and God be thankt) this Circle all whole & ſound,
Whoſe cent'r hath place in all, as ou'r all go'th his round,
This onely being power, feeles not within his mind
A thouſand diuers fits driu'n with a counter-wind;
He mooues All yet vnmooud, yea onely with a thought
Works-vp the frame of Heau'n, and pulls downe what he
I know his throne is built amids a flaming fire, [wrought.
To which none other can (but only of grace) aſpire.
For breathleſſe is our breath, and ghoſtleſſe is our ghoſt,
When his vnbounded might in circl'he liſt to coaſt.
I know, I know, his face how bright it thorow ſhines
The double winged maske of glorious Cherubines.
That Holy, Almightie, Great, but on his backe behinde,
None euer ſaw, and then he paſſed like a winde.
The ſtep-tracke of his feet is more then meruellable,
His Being vncompriſd, his name vnutterable:
That we who dwell on earth, ſo low thruſt from the skie,
Do neuer ſpeake of God but all vnproperly.
For, call him happie Ghoſt, ye grant him not an aſe,
Aboue an Angells right: ſay Strong, and that's more baſe:
Say Greateſt of all Great, he's void of quantitie:
Say Good, Faire, Holy one; he's void of qualitie.
Of his diuine eſtate the full accompliſhment
Is meere ſubſtantiall, and takes not accident.
And that's the cauſe our tongue in ſuch a loftie ſubiect

*Noes anſwer vnto all the blaſphemies of Cham and his like.*

*Firſt that God is infinite, vnchãge able, Almightie, and incomprehenſible.*

Pourquoy nous ne pouuons parler de Dieu sinon humainement.

*Ne pouuant suyure l'ame, & l'ame son obiect,*
*Begaye chaque coup : & voulant, pen faconde,*
*Rendre le nom de Dieu plus redoutable au monde,*
*Par Anthropopathie elle le dit ialoux,*
*Repentant, Pitoyable, & Bruslant de courroux.*

La repentance & le changement que l'rescriture attribue à Dieu est loin de tout erreur & defaut.

*Bien est vray qu'il n'est point par ceste repentance*
*Accusé, comme nous, d'erreur & d'ignorance.*
*Le ialoux souuenir ne le rend enuieux :*
*La pitié, miserable, & l'ire, furieux :*
*L'Immortel a l'esprit serainement tranquile :*
*Et ce que l'homme fait, comme instrument fragile,*
*Et pousſé par l'ardeur d'vn esprit vehement,*
*Le Tout-puissant le fait auec meur iugement.*

Premiere comparaison à ce propos.

*Et quoy ? le Medecin, sans perdre le courage,*
*Sans s'escouler en pleurs, sans changer de visage,*
*Verra bien son ami de cent maux tourmenté,*
*Lui tastera le pouls, lui rendra la santé :*
*Et Dieu, qui tousiours est à soy-mesme semblable,*
*Ne pourra voir du ciel vn homme miserable,*
*Sans frenir de douleur, sans se fondre d'ennui :*
*Ni guerir sa langueur sans languir auec lui ?*

Deuxiesme Comparaison.

*Le Iuge punira, sans se mettre en cholere,*
*D'vn supplice honteux l'estranger adultere,*
*Comme ayant fixement son regard attaché*
*Non point sur le pecheur, ains sur le seul peché :*
*Et l'Eternel aura ses volontez bouclees,*
*Ses bras emmanotez, ses volontez reglees*
*A l'appetit humain ? Donc il ne pourra pas,*
*Sans estre forcené, condamner au trespas*
*L'Athee & le Brigand ? Sera donc la iustice*
*En l'homme vne vertu, en l'Immortel vn vice ?*
*Dieu donques n'aura point en horreur le peché,*
*Que de cruelle rage il ne soit entaché ?*

La Iustice, vertu en l'homme, ne peut estre vice en Dieu. Dieu ne chastie pas pour se garantir & maintenir : mais pour garantir la vertu & confondre le vice.

*Le Pere tousiours-vn ne s'arme à la vengeance,*
*Pour craintif garentir d'outrage son essance,*
*Qu'vn mur de Diamans defend de toutes parts,*
*Et qui se campe au ciel hors du port de nos darts :*

*Ains*

Attaining not the minde, more then the minde her obiect,
Doth liſpe at euery word, and wanting eloquence
When talke it would of God with greateſt reuerence,
By Manly-ſufferance it hath him Iealous nam'd,
Repenting, pitifull, and with iuſt ang'r enflam'd.
Repentance yet in God emplies not, as in vs,
Miſdome or ignorance; nor is he enuious
For all his Iealoſie; his pitie cannot ſet him
In miſerable eſtate; his anger cannot fret him.
Calme and in quiet is the Spirit of the Lord:
And looke what goodly worke fraile man could ere afford,
Thruſt headlong on with heat of any raging paſſion,
The Lord it workes, and all with ripe conſideration.
What? ſhall the Leach behold without a weeping eye,
Without a change of looke, without a ſwoone or cry,
The ſtruggling of his friend with many ſorts of paine;
And feele his fainting pulſe, and make him whole againe:
And ſhall not God that was, and is, and ſhall be th'ſame,
On miſerable man looke downe from heau'nly frame,
Without a fit of griefe, without a wofull crie;
Nor heale infirmities without infirmitie?
Or ſhall a Iudge condemne, without all angers ſting,
The ſtrange adulterer to ſhamefull ſuffering;
As aiming ſharpe reuenge and ſetting his entence
Not on the ſinn'r at all, but on the ſole offence;
And ſhall the fancie of man ſo binde the will of God,
He may not lift his arme and iuſt reuenging rod
Without ſome fury againſt a theefe or Athean?

Or is't a vice in God, that's held a vertue in man?
And cannot God abhorre a ſinne abominable,
But of ſome ſinne himſelfe he muſt be cenſurable?
He alwaies one-the ſame ne're takes vp armes to guard him
Or his eſtate from hurt, as if ſome treaſon skard him;
Whoſe campe is pight in heau'n beyond reach of our ſhot,
And fens'd with Diman wals, this, that-way; which way not?

*Why wee cannot ſpeake of God, but in termes of manhood.*

*Repentance and change aſcribed vnto God in Scripture, is farre from errour and fault.*

1. *Compariſon for that purpoſe.*

2. *Compariſon.*

*That which is Iuſtice in man, cannot be vice in God.*

*God puniſheth not to defend his owne eſtate: but to maintaine vertue and confound vice.*

*Ains pour regler nos mœurs, remparer l'innocence,*
*Eſtançonner les loix, & brider la licence.*
*Dieu n'a paſſé meſure, alors qu'il a noyé*
*Preſque tout l'Vniners du ſainct trac deſuoyé,*
*Car le tige d'Adam (ſouche de nos deux mondes)*
*Forcheu, ſe diuiſant es deux branches fecondes*
*De Cain & de Seth; la premiere a produit*
*Vn amere, vn ſauuage, vn deteſtable fruict.*
*L'autre fertile en biens, s'eſt a la fin entée*
*De ces greffes baſtards: & fait vne portée*
*Digne d'vn tel inceſte. Et qu'eſt-ce qu'on pouuoit*
*Sur la terre trouuer de bon, de pur, de droit?*
*La race de Cain comme par heritage*
*Poſſedoit le peché; L'autre par mariage*
*L'acqueroit comme en dot: ſi qu'entre les humains*
*Ces bigarrez baiſers ſubornoyent les plus ſaints.*
*Et nous, nous di-ie encor, qu'vn ſi cruel naufrage*
*Eſpargne pour ce coup portons dans le courage*
*Mille & mille teſmoins, qui d'vne meſme voix*
*Depoſent contre nous deuant le Roy des Roys:*
*Sans que contre pas-vn, comme nos parens proches,*
*Nous puiſſions alleguer plaintes, obiets, reproches.*
*Dieu n'a faict du Tyran, couurant de tant de mers*
*Les beſtes de la terre, & les hoſtes des airs.*
*Car puis qu'il ne viuoyent que pour faire ſeruice*
*A l'homme; l'homme eſtant effacé par ſon vice*
*Du liure des viuans, ces excellents outils*
*Priué de leur ouurier, demeuroit inutils.*
*L'homme eſt l'vnique chef de tout ce qui reſpire.*
*Celuy qui perte vn membre, encor ſe peut-il dire*
*Plein de l'eſprit vital. Mais les pieds & les bras*
*Separez de leur chef, ſentent le froid trepas.*
*Dieu n'a fait du cruel en ſubmergeant la terre.*
*Car puis que l'homme auoit ſi l'ong temps fait la guerre*
*A Dieu ſon ſouuerain, neſtoit-il pas raiſon*
*Que pour ſa felonnie on raſaſt ſa maiſon?*
*Qu'on y ſemaſt du ſel? & que dans ſes ruines*

Les iniquitez du monde meritent vn chaſtiment extreme.

Quand tous ſont corrõpus entierement, tous meritent d'eſtre exterminez.

Les moins imparfaits paſſẽt condemnation lors meſmes qu'il ſont plus viuement chaſtiez.

Dieu exterminant l'ouurier ne fait tort aux inſtrumens s'il les briſe & ruine auec leur maiſtre.

Le criminel de leſe maieſté merite qu'on raſe ſa maiſon.

But eu'n to guid our liues, to maintaine righteouſneſſe,
T'eſtabliſh wholeſome lawes, and bridle vnrulineſſe.
Nor yet by drowning thus ny-all the world in flood,
Go'th he beyond the bound's of reaſon in his mood.
For *Adam*, who the root was of this world and th'other,
Shot-forth a forked ſtocke, of *Cain*, and *Seth*, his brother,
Two ranke and plentious armes; the firſt a wylding bore,
Diſreliſht, verdourleſſe, but in aboundant ſtore.
Good fruit on th'other grew; yet graff'd it was ere long
With thoſſame baſtard ympes, and thereof quickly ſprong
What lawleſſe match begot. Then where, on all this round,
Could any right, or good, or innocence be found?
For Sinne, that was the right inheritance for *Cain*,
To *Seths* poſteritie was giuen in dow'r againe
With daughter-heires of *Cain*: ſo were defiled then
The deareſt groomes of God by marrying brides of men.
Yea we, we, that eſcape this cruell influence,
A million witneſſes beare in our conſcience,
Which all, and each alike vpon our guilt accords;
Nor haue we any excuſe before the Lord of Lords.

*The worlds iniquities deſerued extreme puniſhment.*

*Sith all were corrupted, all deſerued exile.*

*The beſt without excuſe.*

Who deales not tyrant-like to whelme in wauy brees
The beaſt that goes on foot, and all on wing that flees:
Becauſe for mans behoofe they were created all;
And he that ſhould them vſe is blotted by his fall
From out the Booke of life: and why then ſhould they ſtay
When he, for whom they were, is iuſtly tak'n away?
Man is the head of all that drawes the breath of life.
Let one a member looſe, he liueth yet; but if
A deadly ſword the head from bodies troonke diuide,
How can there any life in leg or arme abide?
But haply God's to feirce that hath the land orewheld.
Yea? had ſo many yeares diſloiall man rebeld
Againſt the Lord his King, and had the Lord no reaſon
To raſe the traitours houſe for ſuch high points of treaſon?
To ſow ſalt on the ſame, and mak't a monument

*Th'acceſſory followes the principall.*

*A traitour deſerues to haue his houſe raiſed.*

That

*On leuſt pour quelque temps les vengeances diuines,*
*Qui cauſent ce desbord, non vn flottant amas*
*Des eaux qui ſont en l'air & des eaux de la bas ?*
*Si touts les bleus nuaux, qui, meſlez a' air & d'onde,*
*Parles deux Orizons encourtinent le Monde,*
*En quelque angle du ciel, fuitifs, s' alloient loger,*
*Sans doute ils pourroient bien vn pais deluger.*
*Mais noſtre Gallion en ſa flottante courſe*
*Ayant ore la Croix pour ſon Pole, ore l'Ourſe,*
*Et voguant tant de mois en climats ſi diuers,*
*Monſtre que ce Deluge a noyé l'Vniuers.*
*Que ſi, vaincu, tu fuis es cauernes profondes*
*Pour renforcer ton camp par le ſecours des ondes*
*Que tu formes de vent ; monſtre nous en quels monts*
*Peut-on imaginer d'antres aſſez profonds*
*Pour y loger tant d'air, que ſeurdant en fontaines*
*Il flotte ſur l'orgueil des croupes plus hautaines :*
*Veu que tout l'air qu'il faut pour emplir vn grand ſeau,*
*A peine ſuffiroit pour faire vn verre d'eau.*
*Et puis que deuiendroient tous ces eſpaces vuides ?*
*Quels corps ſuccederoient aux parties liquides*
*De ceſt air, qui, fait moindre, en fontenilles boût,*
*Puis qu'on ne peut trouuer rien de vnide en ce Tout ?*
*D'où vient donc (diras-tu) ceſte mer, dont la rage*
*Les venteuſes foreſts des Riphees ſaccage :*
*Met le Liban en friche : & taſche de ſes eaux,*
*Enuieuſe, amortir les celeſtes flambeaux ?*
*D'où vient (diray-ie ô Cham) que les Loups & Pantheres*
*Bridant pour quelque temps leurs fumantes choleres,*
*Et des bois ombrageux quittant le triſte effroy,*
*Ont, adiournez du Ciel, comparu deuant moy,*
*Qui tenant ſous mon ioug tant de feres captiues,*
*Suis remis es honneurs, eſtats, prerogatiues,*
*Dont Adam eſt decheu ? Qu'ici de toutes pars*
*Me ſont venus au poing les oiſeaux plus hagars,*
*Sans eſtre reclamez ? Que ſi peu de fourrage,*
*Si peu de grain froiſſé, ſi peu de doux bruuage*

Suffit

Le deluge n'a point eſté vn accident naturel, mais vn treſ-iuſte iugement de Dieu. Les eaux du deluge n'ont eſte eſmeuës d'vn mouuement naturel ſeulement & ſont procedees d'ailleurs que des cauſes naturelles qui ne peuuent produire tels effects.

La conſideration de la puiſſance de Dieu, aſſuiettiſſant les animaux à Noé, lez ſouſtenãt & nourriſſant tant de tẽps en l'arche (qui eſtoit comme vn ſepulchre) refute toutes les obiections des Atheiſtes.

That his diuine reuenge, not Sea or Aire hath ſent
This rauing water-Maſſe?
Let all the clowdie weather

*The flood was no naturall accident but a iuſt iudgement of God.*

That round-encourtaines Earth be gathered thicke together
From either cope of Heau'n, and bee't all powred downe
In place what e're, it would but ſome one countrie drowne:

But this our ſauing ſhip, by floating euery where,
Now vnd'r a Southern Croſſe, now vnd'r a Northen Beare,
And thwarting all this while ſo many a diuers Clime,
Shewes all the world is wrapt in generall abyſme.
But if thou, vanquiſht here, to caues in earth do flie,
With floods there made of Aire thy forces to ſupplie:
What are thoſe hills, and where, with caues ſo deep & wide,
To hold-in ſo much ayre, as into water tri'de,
Might heale the proudeſt heights; when hardly a violl's fil'd
With water drop by drop of ten-fould aire diſtil'd?

Beſides, when th'aire to drops of water melts apace,
And leſned fals to ſpring, what bodie filles the place?
For no where in this all is found roome bodileſſe:
Sad waue will ſooner mount, and light aire downward preſſe.
Then how (thou'lt aske me) come theſe huge and raging
That ſpoile on Riphean hils the Boree-ſhakē woods, [floods,
Drowne *Libanus*, and ſhew their enuious deſires
To quench with toſt-vp waue the higheſt heau'nly fires?
Ile aske thee (*Cham*;) how Wolues & Panthers from ŷ Wild
At time by Heau'n deſign'd before me came ſo mild.

*This refutes all the obiections of Atheiſts.*

How I keepe vnder yoke ſo many a fierce captiue,
Reſtored as I were to th'high prerogatiue
From whence fath'r *Adam* fell! how wild foule neuer mand
From euery coaſt of Heau'n came flying to my hand!

*Suffit pour ſuſtenter tant d'animaux gloutons,*
*Qui viuent, confinez, dans ces obſcurs grotons?*
*Qu'ici du fier Autour la Perdris ne point crainte,*
*Ni le Leurant ailé de la Tigreſſe peinte?*
*Que le flot contre nous tant de fois mutiné*
*Nait briſé noſtre nef? que lair empriſonné,*
*Les ſales excremens, & la punaiſe haleine*
*Des corps, dont la Carraque eſt confuſement pleine,*
*Ne nous ait eſtouffez? & que bourgeois de l'eau*
*Nous ne trouuons ailleurs la vie qu'au tombeau?*
*Ceſte nef n'a tant d'ais, tant de cloux, tant de tables,*
*Que de miracles ſaincts & prodiges notables.*
*Icy l'entendement de merueille englouti,*
*Sans pointe, & ſans diſcours, reſte comme abruty:*
*Et Dieu n'a moins monſtré quelle eſtoit ſa puiſſance*
*En reſtaurant ce Tout, qu'en luy donnant eſſence.*
*Appaiſe, ô ſainct Patron, appaiſe ton courrous:*
*Guide au port ce vaiſeau: ſeche l'onde, & fay nous*
*Cognoiſtre, ſoit auant, ſoit apres la mort bleſme,*
*Ta fureur ſur autruy, ta bonté ſur nous-meſme.*

# Annotations vpon the firſt Booke of *Noe*, called the *Arke*.

1 *Diuine verſe.* He complaines of the miſeries of our time, of his bodies crasineſſe, and care of houſhold affaires, which hinder his bold deſignes, and make his Muſe fall (as it were) from heauen to earth. He calls the verſe diuine becauſe of the ſubiect matter which he handleth; acknowledging withall, that, as *Ouid* ſaith, *Carmina prouenient animo deducta ſerено:* and this ſerenitie or quietneſſe of ſpirit, which is all in all for a Chriſtian Poem, is a gift from Heauen. And therefore this our Poet, in ſtead of calling vpon his Muſe (which is but himſelfe, or helpe of profane inuentions) looketh vp rather vnto that power, from whence commeth euery good and perfect gift, that is the father of light.

2 *Oh rid me.* This is a zealous inuocation, and well beſeeming the Authors intent: which alſo is enriched with a daintie compariſon. For verily the chiefe grace of a Poem is, that the Poet begin not in a ſtraine ouer high to continue, and ſo grow worſe and worſe to the end: but rather that

How in theſe cabins darke ſo many a gluttonous head
Is with ſo little meat, or drinke, or ſtouer fed!

Nor feares the Partridge here the Falcons beake & pounces;
Nor ſhuns the light-foot Hare a Tygers looke or Ounces!
How th'Arch holds-out ſo long againſt the wauy ſhot!
How th'aire ſo cloſe, the breath and dong it choaks vs not
Confuſed as it is! and that we find no roome

For life in all the world, but as it were in toombe!
Ther's not ſo many planks, or boords, or nailes i'th'arch
As holy myracles, and wonders; which to marke,
Aſtonnes the wit of man. God ſhew'th as well his might
By thus preſeruing all, as bringing all to light.

O holy Syre, appeaſe, appeaſe thy wroth and land
In hau'n our Sea-beat ſhip; ô knit the waters band;
That we may ſing-of now, and ours in after age,
Thy mercie ſhew'd on vs, as on the reſt thy rage.

that he increaſe and aduance himſelfe by little and little, as *Virgil* among the Latin Poets moſt happily hath done. *Horace* alſo willeth a good writer, in a long-winded worke, *ex fumo dare lucem*, that is, to goe-on and finiſh more happily then he began. Who ſo doth otherwiſe, like is to the bluſtring wind, which the longer it continues, growes leſſe and leſſe by degrees: but the wiſe Poet will follow rather the example of Riuers, which from a ſmall ſpring, the farther they run grow on ſtill to more and more ſtreame and greatneſſe.

3 *As our foreſire foretold.* Saint *Peter* in his 2. chapt. of his 2. Ep. calls *Noe* the Herault or Preacher of righteouſneſſe; and in the eleauenth chapter of the Epiſtle to the Hebrewes, it is ſaid that *Noe, being aduertiſed from God of things not yet ſeene, conceiued a reuerent feare; and built the Arch for ſafegard of his familie: through the which Arch he condemned the world, and was made heire of the righteouſneſſe, which is by faith.* By theſe places may be gathered, that *Noe* laying hold on the truth of Gods threats and promiſes (as *Moſes* alſo ſheweth in the ſixt of Gen.) prepared materials for the Arch; and in building the ſame, did, as well by worke, as word of a Preacher, condemne the impiety and wickedneſſe of men; warning them of

the iudgement which hung ouer their heads; which alſo was put in execution at the very time appointed by the Almighty.

4 *When all were once i'th' Arke.* This hiſtorie of the Deluge our Poet had before touched in the end of the ſecond day of his firſt weeke; which paſſage I the Tranſlator thought good here to inſert, that the deſcription might be the fuller. Theſe verſes, and the reſt to the end of this booke, ſhewes the fearefull iudgement of God vpon the ſinnes of that former world; ſet downe firſt by *Moſes* in the 6. 7. and 8. chapters of Geneſis. Were I to write a full commentary thereof, I ſhould diſcourſe of *Noes* Arke, and diuers queſtions which preſent themſelues concerning that rare ſubiect, with the precedents, conſequents and coincidents: but I touch lightly theſe things, to draw the Readers eare, and make ſtill more and more knowne vnto him, the great learning and Art ſhewed in this diuine Poem. To ſee how our Author is his crafts-maſter, let a man conferre this decription with that of *Ouid* in the firſt booke of his Metam: concerning the Deluge of *Deucalion*. Some of his verſes I thought good here to ſet downe, for encouragement of ſuch as haue leyſure, more neerely to conſider, and compare the French with the Latine.

*Protinus Æoliis Aquilonem claudit in antris,*
*Et quecunque fugant inductas flamina nubes;*
*Emittitq; Notum; madidis Notus euolat alis,*
*Terribilem piceâ tectus caligine vultum;*
*Barba grauis nimbis; canis fluit vnda capillis;*
*Fronte ſedent nebulæ, rorant pennæq; ſinuſque;*
*Vtquè manu latè pendentia nubila preſſit,*
*Fit fragor, & denſi ſunduntur ab æthere nimbi.*

Then ſpeaking of the land and out-let of Riuers, thus:

*Intremuit motuque ſuo ſibi fecit aquarum,*
*Eupatiata ruunt per apertos flumina campos,*
*Cumque ſatis arbuſta trahunt, pecudeſque, virosque,*
*Tectaque; cumque ſuis rapiunt penetralia ſacris.*

See the reſt of *Ouid*; who hath not ſo exactly deſcribed theſe things, as our Poet.

5 *Nereus.* By this word he means the Sea, which at the Deluge ouerflowed the whole Earth; becauſe it was not then held within the proper bounds thereof by the powerfull goodneſſe and prouidence of the Creator. *Ouid* expreſſeth it thus; *Omnia pontus erant; deerant quoque littora ponto.* *Virgil*, thus; *Spumeus atque imo Nereus ciet æquora fundo.* *Natalis Comes* in his *Mythologie*, *lib.* 8. *cap.* 6. hath much of *Nereus* and the *Nereides*: where alſo he giues a reaſon why the Poets ſo call the Sea.

6 *The Sea-Calues.* So I tranſlate [*le Manat*] for the Veal-like fleſh thereof; though this be indeed a great Sea-fiſh deſcribed by *Rondeletius* in the 18. chapter of his ſixt booke. He is alſo like a young Bull with a broad backe, and a very thicke skin: they ſay he weigheth more then two oxen are well able to draw. His fleſh (as I ſaid before) commeth neere the taſte of Veale, but it is fatter, and not ſo well reliſhed: he will be made as tame

as

as a dog; but hath a ſhrewd remembrance of ſuch as hurt him. *P. Martyr* of *Millaine*, in the 8. booke of his 3. Decade, tels great wonders of one that was tamed and made ſo familiar with a certaine Caſſike or Lord of India: that he would play and make ſport like an Ape; and ſometime would carry ten Indians at once on his backe, and paſſe or ferry them in that wiſe from one ſide of a great Lake there to the other. And for as much as hauing foure feet like a Sea-dog, he liued on the land as well as in the water: he would now and then wreſtle with Indians, and take meat at their hand; but would in no wiſe be reconciled vnto the Chriſtians there, becauſe one of them (whom he knew, it ſeemes, very ſtrangely, by his face and clothes) had once ſtrooke him with a lance, though hurt him not, by reaſon of his hard and thicke hyde. *Ouiede*, in the 13. booke and 10. chap. ſ his Hiſtory, deſcribes one, but not as a creature liuing both at Sea and Land; nor yet foure-footed. Howbeit he ſaith the name of *Manat* is giuen to this fiſh by the Spaniards, becauſe he hath (as t'were) *manus duas*, two hands neere his head, which doe ſerue him for fynnes to ſwim withall: he tels further many things of ſingular note, and that this *Manat* or Sea-bullocke is found about the Iſle of *Hiſpaniola*. As for other fiſhes here mentioned, they ſhall be handled in another place hereafter; but who ſo deſires to know more of the hiſtory and nature of them, let him reade *Geſner*, *Rondeletius*, & *Bellon*. So much out of the ſecond day of the firſt weeke: Now let vs goe on with this booke of the Arke.

7 *Good Noe.* In the hiſtory of *Moſes*, Gen. 7. there are certaine points worthy noting, to proue that the faithfull and holy Patriarck *Noes* heart failed him not, though he ſaw then the Arke toſſed vp and downe the boundleſſe waters of this generall Flood; though all the fountaines of the great deepe broke forth, and the flood-gates of Heauen were opened, ſo as the raine fell amaine and without ceaſing vpon the face of the earth forty daies and forty nights together; and the water ſwelled fiftie cubits aboue the higheſt of all hills. The firſt is, that he entred the Arke himſelfe with his wife and children, and their wiues alſo, at the commandement of God. The ſecond is, that, after all the beaſts, paire by paire, were alſo come in, God himſelfe ſhut the doore vpon them. For this ſhewes that the holy Patriarke with a liuely faith obeyed the voice of God, and vpon his only wiſe prouidence wholly reſted. And therefore good reaſon had the Poet to ſet downe ſuch holy exerciſes, as were likely to be vſed by *Noe*, being now cloſe priſoner (as it were) for the ſpace of a whole yeare and ten daies: as may be gathered by the 11. and 13. verſes of the ſeauenth chapter of Geneſis; and by the 13. and 14. verſes of the chapter following. The ſumme of his diſcourſe is grounded vpon conſideration of the great mercy of God, who neuer forgetteth his children and ſuch as feare him and reſt vpon his goodneſſe. This goodneſſe and mercy well ſhewed it ſelfe vnto *Noe* and his, among ſo many fearefull ſhapes of death; while in the Arke they were ſo preſerued aliue from the Deluge, together with the whole ſeminarie of the world next to enſue. The Almighty now held all creatures obedient vnto the Patriarke, as he had before diſpoſed them to come

end range themſelues by couples into the Arke, where they were, during this impriſonment, to be fed and kept cleane. Let the Reader duely conſider how many wayes the faith, patience, and conſtancie of *Noe* was exerciſed in ſo waighty a charge; and how needfull it was, that God, who had ſhut vp his ſeruant in this priſon of wood, ſhould be there alſo with him from time to time, to ſtrengthen and make him rich in faith, as hee was; whereby he ouercame all theſe dangers. God therefore doubtleſſe was the Patron of his ſhip; the ſterne, Load-ſtarre, Ancor and Hauen of this Arke, floating amid the waters now hurried after a ſtrange manner. To this purpoſe ſaith a learned Father: *Noah iactatur procellis, nec mergitur; ſerpentibus & beſtijs ſociatur, nec terretur; ei fera colla ſubmittunt, & alites famulantur.* It was the great mercy of God toward *Noe*, that hee gaue him the skill and knowledge how to fit the ſeuerall places in the Arke for the creatures and their food: as alſo, that vnder one man, and ſo few more as were ſaued with him, he held in obedience ſo many beaſts, and (for the moſt part) one contrary to another; that the men were not choaked vp with this cloſe ayre, and ill ſauour of excrements: that amid ſo many fearefull apprehenſions they were able to keepe life and ſoule together. But the bleſſing of God is the ſtay and ſure hold of all his children.

8 *But Cham.* I will not ſpeake here now of the queſtions ariſing about the time when began, or how long continued the Flood; nor curiouſly examine the Hebrew words; leſt theſe Annotations grow too long. And the Poet hath choſen matter of more importance to be conſidered. I haue ſaid elſe-where, that it graceth much a Poem, where the certaine truth appeares not, there to ſtand vpon likelyhoods. *Cham* ſhewed himſelfe a profane wretch and a ſcoffer ſtraight after the Flood; whereupon both he and his poſteritie were accurſed. The Poet therefore with great probabilitie ſuppoſeth he could not long conceale and hold-in the poyſon whereof his heart was full: but began to vent and vomit it euen in the Arke: *Noe* then, a man endued with the feare of God, was (ſurely) not ſilent the ſpace of a whole yeare and ten dayes; and his care was not employed altogether vpon the beaſt: it muſt needs be therefore that he ſpent ſome time in teaching and comforting his familie. *Cham* was certainly graceleſſe, and had no feeling of the Spirit; and fitly then doth the Poet perſonate in him all that are profane ſtriuers againſt the iudgements of God. For whatſoeuer is here imputed vnto *Cham*, may be gathered for likely, by that which he and his poſteritie did after the Deluge. *Noe* who liued yet three hundred and fiftie yeares longer, returned (it ſeemes) from the *Armenian* hills, where the Arke ſtaid, into his own former habitation, about Damaſcus, where his fore-fathers were buried. It is held for certaine that *Sem* alſo came againe thither; and that his iſſue peopled the lands thence reaching toward the Eaſt & the South; *Cham* drew to the South & Weſt; *Iaphet* to the North and Weſt; whereof reade yee the 10. chap. of Geneſis. *Cham* had one ſonne called *Cus*, whoſe poſteritie inhabited a part of *Arabia*, and that of *Ethiopia* which is vnder *Egypt*: another called *Miſraim*, of whom came the Egyptians; and another called *Canaan*, father of the *Ca-*

*naanites.*

*mites.* He had alſo *Put*, a fourth ſonne; but of his poſteritie *Moſes* hath not a word. *Ioſephus*, in the ſixt chapter of his firſt booke of Antiquities, ſaith he peopled *Lybia*. And it was indeed in the ſandie deſerts thereof that the children of *Cham* held the Temple and Oracle of *Iupiter Hammon*, or *Chammon*. For the doctrine of truth by little and little being corrupted, and at laſt quite aboliſhed amongſt them (as among the *Canonites* the Scripture ſhewes Idolaters, Magitians, and perſons euery way debauched and profane) theſe now blind and ignorant of the true God, make to themſelues a God; and giue him a double name: one drawne from the name of the true God *Iehoua*, turned into *Jupiter*; and the other from their great Aunceſtor *Cham*. After this, the Deuill plaid terrible pranks in this Temple; and it became the moſt renowmed among the Gentiles; as you may reade in the ſecond booke of *Herodotus*. And it is not vnlikely that *Cham*, euen at the time of the Floud, was plotting in his heart for ſuch honours, to be done him by his poſteritie, preiudiciall to the glory of Almighty God. As for his obiections here, they tend all (as all *Chamites* or *Atheiſts* reaſons doe) firſt to controll the wiſe and vnblameable prouidence of the All-good and Almighty God. Secondly, to ſhake the foundation of deuout humilitie in his Church. Thirdly, to cenſure both the mercy and iuſtice of the Lord. Fourthly, to make the order of Nature his buckler, to keepe off all apprehenſion of the vengeance of God; whoſe wayes, though the wicked thinke to follow them with naturall reaſon, are all paſt finding out, as witneſſeth the Prophet *Iſay* and *S. Paul*.

9. *Fie Father.* I come now to ſet downe in briefe the reproches, and foule ſpeeches vttered here by *Cham*, whereof I need ſay but little, becauſe the Reader may very eaſily diſtinguiſh them; ſithence there is nothing in the Poets words, but eaſie to be vnderſtood. The chiefe point is to conſider well of *Noes* anſwers; which I haue one by one obſerued as they ſtand in the Text.

10. *By this the father gau'd.* After he hath witneſſed his griefe in preface, hee beſtowes vpon this ſcoffer ſuch titles as he deſerued; and then layes open the well-head of Atheiſme; which is, for man to truſt ouermuch in himſelfe, and little regard what is taught by the Spirit of God: then foretelling the miſerable end of all Atheiſts, he anſwers the obiections of *Cham* very punctually; enriching and beautifying his diſcourſe with deſcriptions, compariſons, inductions and proofes neceſſarie; which well conſidered, afford much inſtruction, and comfort vnto men of an vpright heart. The two laſt anſwers are very remarkable; whereunto the Patriarke moſt fitly adioynes the calling on the name of God; of purpoſe to ſhew, vnto whom the faithfull ought to flie in all their troubles and tentations. I will not adde hereunto what *Ioſephus* hath in the firſt of his Antiquities, becauſe there are many things little to the purpoſe, and ſuch as ſort not with the ſtate and maieſtie of that ſacred hiſtorie ſet downe by *Moſes*. Something it is that *Philo Iudæus* hath written of *Moſes* and the Deluge in his ſecond booke of the life of *Moſes* toward the end. Vpon this hiſtorie of the Flood haue the Heathen people forged that fable of

*Deucalion*,

*Deucalion*, described by *Ouid* in the first of his *Metamorphosis*. But in these answers, by our Author put vpon *Noe*, the Reader may finde wherewithall to stop the mouth of all Atheists & Epicures, which are so bold to censure all that the holy Scripture saith, as well of the Essence and Nature of God,

Dieu fait cesser le deluge.

*C'est ainsi que Noë sa prison adoucit,*
*Enchante sa tristesse, & le temps acourcit,*
*Nayant espoir qu'en Dieu, qui resserrant les veines*
*D'où surgeonnoyent sans fin tant de viues fontaines:*
*Arrestant l'eau du ciel, & faisant que les airs*
*Raffermissent tancez, les digues de leurs mers,*

Pour cest effect il cõmande aux vents de faire retirer les eaux & dessecher la terre.

*Met les vents en besongne. O balais de la terre,*
*Frais esuentaus du ciel, ô des forests la guerre,*
*O mes herauts, dit-il, postes & messagers:*
*O mes nerfs, ô mes bras: vous oiseaux, qui legers*
*Par l'air trainé mon char, quand ma bouche allumee*
*Ne souffle que brassiers, que souffre, que fumee:*
*Que le foudre est mon sceptre: & que l'effroy, le bruit,*
*L'horreur roule à trauers l'espesseur d'vne nuict:*
*E sueillez-vous, courez, humez de vos haleines*
*L'eau qui desrobe au ciel & les monts & les plaines.*

Fin du deluge, & arrest de l'arche sur les montagnes d'Ararat.

*La brigade des vents à sa voix obeit:*
*L'orgueil plus escumeux de l'eau s'esuanouit:*
*La mer fait sa retraite: & la Carraque saincte*
*Prend terre sur vn mont, dont les astres ont crainte,*
*Qui se perd dans le ciel, & qui void, sourcilleux,*
*Presque dessous ses pieds mille monts orgueilleux.*

Le corbeau mis hors l'arche pour descouurir la terre

*Noë, qui ce-pendant d'vn doux espoir s'allete,*
*Donne la clef des champs au Corbeau, qui volete*
*Autour des monts voisins: & voyant tout noyé*
*Va retrouuer celuy qui l'auoit enuoyé.*

La colombe à la seconde fois apporte au bec vn rameau d'oliuier signe de paix.

*La Colombe sortant par la fenestre ouuerte*
*Fait quelques iours apres vne autre descouuerte:*
*Et cognoissant qu'encore la marine est sans bort,*
*Lasse de tant ramer, se sauue dans le Fort.*
*Mais sept-fois par le ciel Phebus n'a fait la ronde,*
*Qu'elle reprend le vol pour espier le Monde:*
*Et rapporte à la fin en son bec vn rameau*

*D'Olinier*

as of his workes; whether they concerne the creation and preseruation of the world, with the redemption of Mankinde; or his iust iudgements vpon the profane and reprobate vnbeleeuers.

11 Thus *Noah* past the time and lesned all their harme
Of irkesome prisonment with such like gentle charme,
His hope was onely in God, who stopping now the vaines,
Whence issued-out before so many wells and raines,
Chidde th'aire, and bid her shut the flood-gate of her seas;
And sent North-windes abroad; go ye (quoth he) and ease
The Land of all this ill, ye cooling fannes of Heau'n, [eau'n
Earths broomes and warre of woods, my herauts, posts, and
My sinnows and mine armes; ye birds that hale so lightly
My charriot ore the world, when as in cloud so nightly
With blasting scept'r in hand I, thundring rage and ire,
From smoaky flamed mouth breathe sulph'r and coles of fire.

*God makes the flood to cease.*

*To that end commands the winds to driue backe the water, and drie the earth.*

Awake (I say) make hast, and soop the wat'r away,
That hides the Land from Heau'n, & robs the world of day.
The winds obey his voice, the flood beginnes t'abate,
The Sea retireth backe, 12 *And th'Arch* in *Ararate*
Lands on a mountains head, that seem'd to threat the skie,
And troad downe vnd'r his feet a thousand hills full high.

*The Arke landed.*

13 *Now Noes* heart reioic'd with sweet conceit of hope,
And for the Rau'n to flie he sets a casement ope.
To find some resting place the bird soares round-about;
And finding none, returnes to him that sent her out:
Who few daies after sends the Doue, another spie,
That also came againe, because she found no drie.

*The Rauen sent out to discouer.*

But after senights rest, he sends her out againe,
To search if any Land yet peer'd aboue the maine;
Behold an Oliue branch she brings at length in beake:

*The Doue sent out the second time brings an Oliue branch in signe of peace.*

*D'Oliuier palle-gris encore mi-couuert d'eau.*
*O bien-heureux preſage! O plaiſante nouuelle!*
*O myſtere agreable! Iö, la Colombelle*
*Paiſible port au bec le paiſible rainſeau*
*Dieu fait paix auec nous: & d'eau ſi ſacre ſeau*
*Authorize, benin, ſon auguſte promeſſe,*
*Qu'au combat on verra ſans rage la Tigreſſe,*
*Le Lyon ſans audace, & le Lieure ſans peur,*
*Pluſ-toſt qu'à nos deſpens il ſe monſtre trompeur.*
*O primice des fruicts, ô ſacré-ſainct Olive,*
*Branche annonce-ſalut, ſoit que tu reſtes vive*
*Après le long degaſt d'vn Deluge enragé,*
*Ie m'eſgaye que l'eau n'a point tout rauagé:*
*Soit que, baiſé le flot, ta verdeur reboургeonne,*
*I'admire la bonté du grand Dieu, qui redonne,*
*L'ame à tant d'arbres morts, & dans moins d'vn moment*
*Decore l'Vniuers d'vn nouueau parement.*

Noé ne veut ſortir ſans commandemẽt expres de Dieu qui l'auoit enclos en l'arche.

*Noé parle en la ſorte. Or combien que le Monde*
*Monſtraſt ja la plus part de ſes Iles ſur l'onde,*
*Luy preſentant logis: qu'enuieilli dans ſa nuict*
*Il deſcouure vn Soleil qui ſauorable luit:*
*Qu'vn air infect l'eſtouffe en ſi pnunte eſtable:*
*Il ne veut deſloger, que Dieu n'ait agreable*
*Son deſembarquement, & que deuotieux,*
*Il n'entende tonner quelque oracle des cieux.*

Il ſort auec tout ce qui eſtoit enſerré de viuans auec luy.

*Mais ſi toſt que Dieu parle il ſorte de ſa cauerne,*
*Ou pluſtoſt des cachots d'vn peſtilent Auerne*
*Auec Sem, Cham, Iaphet, ſa femme, ſes trois Brus,*
*Et cent & cent façons, ſoit d'animaux pollus,*
*Soit de purs animaux: Car le ſainct Patriarche*
*En auoit de tout genre enclos dedans ſon Arche.*

11. *Thus Noah.* In the beginning of the 8. Chap. of Gen. *Moſes* reports that *God remembred Noe and euery beaſt, and all the cattell that were with him in the Arke; and made a wind paſſe vpon the earth, and the waters ceaſed.* This the Poet expoundeth, giuing by the way very proper Epithites vnto the winds: and ſuch alſo as are mentioned in the Pſalmes 18. and 104. This wind dried the earth by degrees, and cauſed the waters to retire into their

Then thus the Patriarch with ioy began to ſpeake.
O happie ſigne! o newes, the beſt that could be thought!
O myſterie moſt-deſir'd! *Io*, the Doue hath brought,
The gentle Doue hath brought a peacefull Oliue-bough:
God makes a truce with vs, and ſo ſure ſealeth now
The patent of his Loue and heau'nly promiſes,
That ſooner ſhall we ſee the Tyger furyleſſe,
The Lyon fight in feare, the Leuret waxen bold,
Then him againſt our hope his woonted grace with-hold.
O firſt fruit of the world! O holy Oliue-tree!
O ſaufty-boading branch! for wheth'r aliue thou be
And wert all while the flood deſtroyd all elſe, I ioy
That all is not deſtroyd: or if, ſince all th'anoy,
That waters brought on all, ſo ſoone thou did'ſt rebudde,
I wonder at the Lord that is ſo mightie and good:
To r'alliue euery plant, and in ſo ſhort a ſpace
Cloath all the world anew in liueries of his grace.

14 So ſaid he: yet (although the flood had ſo reflowd, *Noe comes not out of the Arke but by the commandement of God who ſent him thereinto.*
That all about appeerd ſome Iſlets thinly ſtrew'd,
Him offring where to reſt: although he ſpied a bright,
And cheerefull day amid his age-encreaſing night:
Although th'infected ayre of ſuch a naſtie ſtall
Ny choakt him) would he not come forth before the call
Of God that ſent him in: before ſome thunder-ſteauen
For warrant of his act gaue Oracle from Heauen.
No ſooner ſpake the Lord, but he comes out of Cell, *He comes forth and all other liuing creatures that were with him.*
Or rath'r out of dennes, of ſome infectious Hell,
With *Sem*, *Cham*, and *Iaphet*, his wife and daughters three,
And all the kinds of Bruits that pure or impure be,
Of hundred hundred ſhapes: for th'holy Patriarch
Had ſome of euery ſort encloſd with him i'th'Arch.

their proper place of deepe Sea and Chanels; for the waters enterlaced with the earth make but one globe: And though at the Deluge, by Gods appointment, they went out far beyond their bounds to drowne the wicked; yet when the ſame God would deliuer his ſeruant *Noe* out of danger, at his command they remaſſe themſelues into their wonted heap, furthered thereunto by the winds; and there continue ſo ſetled, that they paſſe

not the bounds of an ordinarie ebbe and flow. This is done by the power of God, and for the promiſe he made to *Noe*, that there ſhould be no more generall Flood, to deſtroy the earth.

12. *And th'Arke.* The Poet here calls it the *Holy Carraque*, as built by the commandement of God, and containing his Church. On the ſeuenth day of the ſeuenth moneth (ſaith *Moſes*, Gen. 8.4.) reſted the Arke vpon the Mountaines of *Ararat*. Some by this name vnderſtand the great *Armenia*; others, the top of *Caucaſus*. So *Goropius*, who thereupon diſcourſeth at large in the 5. booke of his Antiquities, entitled *Indo-Scythica*. *Ioſephus*, in his firſt, ſheweth what thought *Beroſus*, *Nicolaus Damaſcenus*, and others very auncient concerning the Arke; but followeth the firſt opinion. The Poet contents himſelfe here to ſignifie, and expreſſe only in generall, ſome very high hill.

13. *Now Noahs heart reioyc'd.* From the end of the ſeuenth moneth to the end of the ninth (ſaith *Moſes*) the waters began to abate daily more and more; and on the firſt day of the tenth moneth (that is, eight moneths and thirteene dayes after the Flood began) the tops of the hills appeared: ſo then already were the waters ſoonke aboue fifteene cubits. This firſt made the Patriarke be of good hope. For after forty dayes, he opened the window of the Arke, and let goe the Rauen; which went and came, till the waters were dried from the ſurface of the earth. He ſent out alſo a Doue to try if they were yet further abated; *but the Doue not finding where to reſt the ſole of her foot, returned vnto him againe into the Arke: for the waters were yet ouer the whole earth, and he reached out his hand, and tooke her to him into the Arke. And when he had waited yet ſeauen dayes longer, he ſent out the Doue againe, and in the euening ſhe returned vnto him, hauing in her mouth an Oliue-leafe, which ſhee had pluckt, &c.* I haue recited the Text of *Moſes*, whereupon the Expoſitors diſcourſing are wont to ſhew, wherefore *Noah* ſent-out the Rauen and the Doue rather then any other birds: and why the Doue after the Rauen, and thrice. He knew full well the nature of theſe two was fit for the diſcouery; and went on with a diſcreet feare, attending, in all that he did, the manifeſt declaration of Gods will, touching his comming forth of the Arke. He had alſo a ſtrong

*Mais ſ'enten les meſchant qui n'agueres ſouloyent*
*Manger leur mots rompus: & craintifs, ne parloyent*
*Que d'vn murmure ſourd à l'oreille entre eux-meſmes,*
*Ores à cor & cri publier leur blaſphemes.*
*Qui croira (diſent-ils) ſi ce n'eſt vn lourdaut,*
*Qu'vn vaiſſeau qui n'a point trent braſſes de haut,*
*Cent cinquante de long, & dix fois cinq de large,*
*Peut porter tant de mois vne ſi grande charge:*
*Veu que le fier Cheual, l'Elephant ride-peau,*

*Le*

hope and confidence in the goodneſſe of God, now prouing the patience and conſtancie of his ſeruant; and ſtrengthning him ſtill more and more by thoſe meanes of diſcouery. And although the Doue at laſt ſtaid and returned not vnto him; the waters being dryed from the earth; yet would he not come forth of the Arke, but contented himſelfe to remoue the couering thereof, and behold the dry land round about him; and ſtaid ſo 27. dayes longer, expecting the will and pleaſure of the ſame God, to call him out of the Arke, which commanded him to enter into it. A ſingular example of obedience and reuerence due vnto the Almighty. As for the reſt, the ancient Diuines haue at large allegorized vpon this Doue and the Oliue leafe, for a token of peace betwixt God and his Church: as alſo vpon the reſemblance, that this deliuerie hath, with our redemption by Ieſus Chriſt. Theſe are contemplations of good vſe, whereof the Poet maketh a briefe in ſpeaking of the Oliue. Here it may ſuffice to haue touched them in a word, and leaue the Reader to meditate thereupon. Whom I wiſh alſo to peruſe the third chapter of the 1. Epiſt. of *S. Peter*, and ſee what the Apoſtle there ſaith concerning the correſpondence of Baptiſme and the Deluge.

14. *Although the Flood.* When *Noe* had patiently attended many dayes after the ſurceſſe of the Earth began to waxe drie; God ſpoke vnto him (Gen. 8. 15. &c.) ſaying, *Come out of the Arke, thou and thy wife, and thy ſonnes and their wiues with thee. Bring forth with thee euery beaſt that is with thee, of all fleſh, both foule and cattell; and euery thing that creepeth and moueth vpon the earth. Then Noe came forth, and his ſonnes, and his wife, and his ſonnes wiues with him. Euery beaſt, euery creeping thing, and euery fowle; all that moueth vpon the earth, after their kinds, went out of the Arke*; as it were out of a priſon moſt noyſome and deadly, but for the preſence and ſingular fauour of the Lord, who preſerueth both man and beaſt, as the Pſalmiſt ſaith. Here are many things to be admired: *Noe* and all his come forth ſafe and ſound; the beaſts alſo come forth without preying one vpon another; and they retire themſelues to their ſeuerall haunts; their dens, neſts, and places fit for them: and he retaineth what was requiſite for ſacrifice.

15 Here yet the damned Crew, I lowdly bawling heare,
That durſt ere now no more thē whiſper each oth'r ith' eare.

Who but a foole (ſay they) will thinke a ſhip ſo ſmall,
A hundred fiftie long, and thirtie cubits tall,
And fiftie broad, can hold ſo many months a charge
So comberſome and hoge? when as the Snout-horne large,

*Le Chameau ſouffre-ſoif, le courageux Taureau,*
*Et le Rhinocerot auecques leurs ſourrages*
*D'vn plus grand Gallion combleroit les eſtages?*
*O profanes moqueurs! Si ie n'heberge pas*
*Dans ce parc vagabond ie ne ſçay quel amas*
*D'animaux nez apres, & de qui l'origine*
*Ne pend de la faueur d'vne douce Cyprine:*
*Les fantaſque Mulets, & Leopars madrez,*
*Qu'vne inceſte chaleur a depuis engendrez:*
*Tant de ſortes de Chiens, de Coqs, de Colombelles,*
*Qui croiſſent chaſque iour en eſpeces nouuelles*
*Par vn baiſer meſlé: ſujet, où de tous temps*
*La Dedale Nature aprins ſon paſſe-temps.*
*Si ie vous prouue encore meſure par meſure,*
*Et comme pied par pied, que ceſte ample cloſture*
*Faite par ſymmetrie, & ſubtil ingement,*
*Pouuoit tant d'animaux loger commodément,*
*Veu que chaque condee eſtoit Geometrique,*
*Sans doute vous ſerez, ô Momes, ſans replique:*
*Si ceux qui contre Dieu s'arment obſtinément,*
*Peuuent prendre, enragez, raiſon en payement.*
*Mais icy i'ayme mieux admirer la puiſſance*
*Du trois-fois Tout-puiſſant, & commander ſilence*
*Au diſcours de la chair: S'il l'a dit, il l'a fait:*
*Car en luy vont enſemble & le dire & l'effect.*
*Auſſi par ſon bras ſeul les hoſtes de la Barque*
*Se ſentent recourus du goſſier de la Parque:*
*Et ſont, deuotieux, monter iuſqu'à ſon nez*
*La pacifique odeur des animaux plus nets,*
*Les bruſlant ſur l'autel: puis ſur l'eſtoillé Pole*
*Pouſſent d'vn zele ardant ceſte ailee parole.*

Reſponſe que les animaux baſtards n'eſtoyét en l'Arche, la capacité de laquelle eſt prouuee en vn mot.

Seure replique à toutes obiectiõs profanes.

Noé & ſes enfans ſacrifient à Dieu.

15. *Here yet the damned Crew.* Before he goe-on, he ſhewes what certaine profane wretches doe obiect, who make doubt of this hiſtory, concerning the Deluge; becauſe they cannot conceiue how it is poſſible that the Arke, being but 300. cubits long and 50. broad, and 30. high, ſhould liue (it is the Sea-mans phraſe) ſo many moneths, in ſo great a ſtorme of wind, raine and violence of waters, with ſo heauy a charge; and containe ſo

The rinde-hide Elephant, the Camell, Horſe, and Bull,
They and their fodder ſtuffe the greateſt Carack full.

O helliſh-blaſphemie! if of vnlawfull matches
Sproong ſince a world of beaſts, that were not vnder hatches
In that ſame floating parke, a many diuers kinds
Of Cockes, of Doues, of Haukes, of Dogs, of Cats, of Hinds,
Pyde Leopards, giddie Mules, and ſuch as daily increaſe
By linſiewoolſie loue t' a ſundrie-ſeeming ſpece:
A thing wherein we find dame Nature hath delight,
And euer had to ſhew her cunning and her might;
Nay if I plainely proue, with meaſure foot by foot,
That in ſo large an hulke they might all well be ſhut,
So cunningly deuiſd and ſo proportionall,
(Sith euery cubits length was Geometricall)
What *Momus* can replie? if reaſon go for pay
Among the mad, who ſtand againſt the Lord in ray.

*The anſwer, that many ſorts of beaſts are bred ſince, which were not in the Arke.*

*The capacitie of the Arke proued in a word.*

But let me rath'r admire, then bring into diſpute
The thrice-Almightie's might; and here let fleſh be mute.
What he hath ſaid is doon, I build thereon my creede;
For all is one with him, the ſaying and the deede.
So brought his arme alone from-out the iawes of Hell,
The skarr'd inhabitants of that ſame floating Cell:
Who now a peace-offering deuoutly ſacrifiſe,
And from his Alter make perfumes to Heau'n ariſe
Of purer kinded beaſts, and therewithall let flie
Zele-winged, heartie prayers; and thus aloud they crie.

*A ſure anſwer to all profane obiections.*

*Noe and his, offer ſacrifice vnto God.*

ſo many creatures together with their competent food and fodder; ſithence the greateſt Gallion vpon the Sea, hath hardly ſtoage for the nouriſhment of a Horſe, an Elephant, a Cammell, a Bull, and a Rhinoceros, the ſpace of ten moneths. The Poet hath diuers anſwers to this obiection. Firſt, that the mungrell beaſts, of what ſort ſoeuer ſince engendred (as Mules, Leopards, and other like, that Nature daily brings forth) were not

not in the Arke. And this may be gathered out of the very text of *Moſes*; who ſpeaks of the ſimple and true kindes, not the mingled or mungrell ſort; as all Expoſitors agree. The ſecond is, that the Arke (becauſe it contained ſo many cubits geometricall) was able to receiue of all the true and ſimple kinds, wylde, tame, creeping, flying, both male and female. This is briefly ſaid; but we will ſpeake thereof a word more. *Moſes* hath recorded (in the 6. chap. of Gen. ver. 14. &c.) that God, hauing a purpoſe to deſtroy the world, ſaid vnto *Noe*, *Make thee an Arke of Gopher-wood* (which is thought to be a ſort of Pine or Cedar) *Thou ſhalt make cabins in the Arke, and ſhalt pitch it inſide and out with pitch. And thus thou ſhalt make it: The length thereof ſhall be* 300 *cubits, and the breadth* 50 *cubits, and the height* 30 *cubits: a window ſhalt thou make in the Arke, and in a cubit ſhalt thou finiſh it aboue; and thou ſhalt ſet a doore in the ſide thereof: And thou ſhalt make it with a low, ſecond, and third roome, or ſtorie.* The timber then of the Arke being of ſuch a faſt and ſad wood, not eaſily rotting, was like to hold out: and I imagine it was a kinde of Cedar, ſuch as *Plinie* nameth in the 15. chap. of his 13. booke, ſaying, *Hanc quoque materiam, ſiccatam mari, duritie incorrupta ſpiſſari, nec vllo modo vehementius.* 1. That this kinde of timber, dryed with the Sea, more then any wayes elſe, growes ſo ſad and hard, that it cannot rot. But ſithence the Commentors vpon this place differ much in the interpretation of this word *Gopher*; which in all the Old Teſtament is not found but here; I leaue the Reader, that will be exact and curious, to ſearch it out himſelfe. As for the reſt, it is not to be doubted, but that *Noe* endowed with a great meaſure of the holy Spirit, and with exquiſite wiſdome, did herein euen to the full conceiue and execute the commandement of God: So as the Arke (that is, the cloſe or couered ſhip) was ſurely made and finiſhed according to the proportion ſet downe by *Moſes*: and that, of choice, well ſeaſoned, and moſt durable materials, 100 yeare a preparing, as may be gathered by comparing the 7. chap. and 6. verſe, with the 6. 10. and the 5. 32. of Geneſis. And for as much as the whole buſineſſe was managed by the expreſſe ordinance of God, who gaue a ſecret inſtinct to the beaſts, both cleane and vncleane, to enter after *Noe* by payres into the Arke, I conclude there was roome diſtinct and ſufficient both for them and their prouiſions. *Apelles* an auncient Heretike, and the diſciple of a moſt vngodly Maſter called *Marcion*, hauing preſumptuouſly controuled the bookes of *Moſes*, gaue occaſion to ſome of the Fathers, and chiefly *Origen*, among other points, to treat of the capacitie and largeneſſe of *Noes* Arke: wherein he accounts each cubit Geometricall; the Qua-

Priere de Noë à Dieu.

*Pere port-trident, Roy des vents, dompte-mer,*
*Voy nous d'vn œil benin. O Dieu, vueille calmer*
*Les bouillons de tonire, & conduire au riuage*
*Les tableaux eſchapez d'vn ſi piteux naufrage,*

drate whereof is as much as ſix other cubits. And this, *I. Buteo*, a learned Mathematician of *Daulphine*, very cunningly declares, in a treatiſe purpoſely written of the Arke of *Noe*: where he proues to the full whatſoeuer may be queſtioned concerning that admirable peece of Architecture, and all the cabins that it had for the creatures, and their ſeuerall prouiſions. *Io. Goropius* diſcourſeth likewiſe hereof, and at large, in the ſecond booke of his Antiquities, entitled *Gigantomachia*; inſerting alſo ſome part of *Buteo*. But, to ſpeake plainly, if we take the cubit in common ſignification, for a foot and a halfe, and conſider the different ſyze of men of that age from ours, together with the length, bredth and height of the Arke, and three ſtages (whereof the loweſt was for the prouiſion, the next for the foure-footed and creeping creatures, and the vppermoſt for the birds, with *Noe* and his familie) and ouer all theſe a couering; wee ſhall finde roome enough to lodge and place all, according to the number in generall ſet downe by *Moſes*, to wit, male and female of euery ſort vncleane; and ſeauen of the cleane, male and female. The Poet here ſpeaking of the Geometricall cubit, means a cubit ſolid, that is, in length, bredth and height taken together. There are that make the cubit two foot long; and make difference betwixt the cubit legale (as they call it) and the cubit of a man: glancing at that which is ſaid (Deut. 3.) of the bed of *Og* king of *Baſan*. Looke what *Arias Montanus* ſaith in his *Tubal-Cain* and *Noah*, where he diſcourſes of the meaſures and Architectures mentioned in holy Scripture, and of the Arke. Theſe bookes are in the Volume which he calleth *Apparatus*, ioyned to the great Bibles in Hebrue, Greeke and Latine, and printed at *Antwerpe*. That which hath led theſe Atheiſts and profane wretches into errour, is, that they conſider not that *Noe*, and the men of that Age, by reaſon of their higher ſtature, had longer cubits; and hard it is to giue a iuſt proportion of theirs vnto ours. When *Moſes* wrote, certaine it is, that mens bodies were abated of their bigneſſe; yet that which he wrote was eaſily vnderſtood of the Iſraelites, who receiued theſe things by tradition, and knew them as perfectly, as if they ſaw them with their eyes. The laſt argument here vſed by the Poet, adoring the wiſdome of Almighty God, who made all things in number, weight and meaſure, is a reaſon of all reaſons; and altogether vnreaſonable are they that reaſon to the contrary: then beſide reaſon were it, to propound reaſon to them that haue loſt the true vſe of reaſon, and will conceiue nothing, but that which their owne mad and extrauagant reaſon ſoundeth in their eares. But againe to the Text.

16 O Father, King of winds, world-ſhaking, taming-ſeas, *Noes prayer to God.*
O God, with gratious eye behold vs, and appeaſe
The billowes of thy wroth: theſe planchers hardly ſau'n,
Of ſuch a piteous wracke, O bring at length to hau'n:

*Et ranger pour iamais les enragez efforts*
*De l'orageuſe mer dans ſes antiques bords.*
2. Iour de la 1. Sepmaine. *L'immortel les oyant n'eut pas ſonné ſi toſt*
*La retraite des eaux, que ſoudain flot ſur flot*
*Elles gaignent au pie: tous les fleuues s'abaiſſent:*
*La mer rentre en priſon: les montagnes renaiſſent:*
*Les bois monſtrent deſia leurs limoneux rameaux:*
*Ia la campagne croiſt par le diſcroit des eaux:*
*Et bref la ſeule main du Dieu dar-detonnerre*
*Monſtre la terre au ciel, & le ciel á la terre.*

16. *O father, o king of winds.* *Moſes* ſaith (Gen. 8.15.) that God ſpake vnto *Noe*, after that he had beene ſhut vp in the Arke a yeere and ſome daies, and bade him come forth with his familie and the beaſts; and gaue them all a bleſſing, which continues vnto this day. The Patriarke obeying the commandement, built an Altar vnto the Lord, and tooke of all the cleane foure-footed, and of all the cleane birds (hauing learned this difference in the holy ſchoole of his forefathers, who were taught it from God) and offred thereon whole burnt Sacrifices, in repentance and faith apprehending the

*Puis croiſſez vous (dit-il) faites par tout le monde*
Commandemens & promeſſes de Dieu à Noé & à ſa proſperité: ſelon que Moyſe le declare au 9. chap. de Geneſe. *Formiller dans peu d'ans voſtre engeance feconde.*
*Reprenez voſtre ſceptre: impoſez nouueau frein*
*Aux animaux qui fiers, ſe ſont de voſtre main*
*Ia diſcomme ſauuez, r'entrez en l'exercice*
*De voſtre eſtat premier. Chers enfant, voſtre office*
*Eſt de leur commander. Vſez doncques de tous:*
*Prenez, tuez, mangez, Mais las! abſtenez vous*
Defenſe de manger le ſang des beſtes. *De leur rougeaſtre eſprit, laiſſez, race diuine,*
Le meurtre defendu. *La viande eſtouffee aux oiſeaux de rapine.*
*Ie hay l'homme de ſang. Ie ſuis ſainct, ſoyez ſaincts,*
*Donc ne vous ſouillez point aux ſang de vos germains:*
*Fuyez la cruauté, deteſtez le carnage:*
*Et ne rompez, brut aux, en l'homme mon image.*
*L'homme cruel mourra d'vne cruelle mort:*
*Le meurtrier ſentira, quoy qu'il tarde, l'effort*
*D'vn paricide bras; & touſiours mes tempeſtes,*
*Grondant, pourſuiuront les homicides teſtes.*

And once for eu'r againe pen-vp i' th' ancient bounds
The breezy Seas mad sway, that yet the land surrounds.
Th'Eternall heard their voice, and bid his *Triton* sound
Retreate vnto the flood; then waue by waue to bound
The waters hast away; all riuers know their bankes,
And Seas their wonted shore; hils grow with swelling flanks;
Vpon the tufted woods appeare the slimie webbes;
And earth it seemes to flow as fast as water ebbes.
So did the Lord againe with mercy-might-full hand
Shew vnto Land the Heau'n, and vnto Heau'n the Land.

*These verses are taken out of the second day of his first weeke.*

Messias and Redeemer to come. For Sacrifices were vnto the faithfull as visible witnesses of their miserable estate in *Adam*, and Grace offred them in their Sauiour, applied with the eyes and hands of a liuely faith. Out of doubt these holy ceremonies were accompanied with most earnest prayers also: because true faith in a heart enflamed with the loue of God, could not be idle; *He beleeued, and beleeuing spake*, as did the Psalmist, Psal. 116. This prayer of *Noe*, supposed by the Poet, is fitted vnto the consideration of time past and to come, and founded vpon the text of Moses.

*Gods commands and promises to Noe & his posteritie. Gen. 6.*

17 Then blest he man, and all, and said againe, Go breede,
And ouerswarme the world with fast-encreasing seede:
R'enhand your Princely Mace, rule, and hold hard againe
The wildest of the beasts, that erst had got the raine.
Commaund all as before, take, vse, and kill for food:
But this, beware (my sonnes) you eat no flesh in blood,
The life thereof, beware; vnto the rau'ning foule
The strangled carcasse leaue, you of so heau'nly soule.

*Blood-eating forbidden.*

I hate the man of blood, be holy, as am I.
Shun all blood-thirstinesse, but more especially
Regard a brothers life, and do not raise in man
The likenesse of your God: my soule doth curse and ban,
And euer shall pursue with stormie ghust of hate,
And strike with murdering hand the murdrer soone or late.

*Murder forbidden.*

Promesse qu'il n'y aura plus de deluge vniuersel.

*Au reste, ne craignez qu'vn Deluge second*
*Couure de toutes pars de la terre le front.*
*Non, ie le vous promets. Non, non, ie le vous iure.*
*(Et qui me vit iamais conuaincu de pariure?)*
*Ie le reiure encor par mon Nom trois-fois-sainct:*

L'arc au Ciel donné pour gage de ceste promesse.

*Et pour seau de ma foy, dans les nues s'ay peint*
*Ce bel Arc piolé. Quand donc vn long orage*
*Menacera ce Tout d'vn ondoyant ranage:*
*Que le ciel chargé d'eaux à vos monts touchera:*
*Que l'air en plain midi la terre annuitera:*
*Hauſſez deuers ceſt Arc voſtre alaigre viſage,*
*Car bien qu'il ſoit empreint dans vn moite nuage,*
*Qu'il ſoit tout bordé d'eaux, & qu'il ſemble humer,*
*Pour noyer l'Vniuers, tous les flots de la mer:*
*Il fera qu'au plus fort de vos vines deſtreſſes*
*Vous penſerez en moy, & moy en mes promeſſes.*

Deſcription de l'arc au ciel.

*Noé regard en haut, & void, eſmerueillé,*
*Vn demi-cercle en l'air de cent teints eſmaillé,*
*Et qui, clair, ſe pouſſant vers la voute etheree,*
*A pour ſon diametre vne ligne tiree*
*Entre deux Orizon: vn arc de toutes parts*
*Egalement plié: vn arc fait de trois arcs,*
*Dont l'vn eſt tout au long peint de couleur dorée,*
*De verte le ſecond, & le tiers d'azuree*
*Mais de telle façon, qu'en ceſt or, vert, & bleu,*
*On y voit le plus pur riolé quelque peu:*
*Arc qui luit en la main de l'Archer du tonnerre,*
*Dont la corde ſubtil eſt comme à fleur de terre,*
*Et qui mi-part le ciel: & ſe courbant ſur nous,*
*Mouille dedans deux mers de ſes cornes les bouts:*
*Temporel ornement des flambantes voutures,*
*Où Nature à broyé ſes plus vines teintures,*

Quelles choſes ſont repreſentees par ceſt arc.

*Que ſi tu ne comprens que le rouge, & le bleu*
*Pren les pour ſacremens de la mer & du feu:*
*Du ranage ondoyant, & ranage contraire:*
*Du iugement ia fait, & iugement à faire.*

Ayans

Moreouer, of a flood ſtand you no more in feare,
The world ſhall ne'r againe be ouerflow'n, I ſweare,
I ſweare eu'n by my ſelfe (and when broake I myne oath?)
Yet for a ſeale and more aſſurance of the troath,

*God promiſeth there ſhall bee no more generall floods.*

Behold I ſet my bow vpon the cloud of raine:
That, when long ſeaſon wet the world ſhall threat'n againe;
When th'aire all cloudie-thick at noone ſhal bring you night;
And heau'n orelaid with raine ſhall on your hills alight;
Ye may reioice to ſee my ſeale ſo eue'nly bow'd:
For, though 't imprinted be vpon a miſty clowd,
Though albeſet with raine, and though it ſeeme to call
The waues of all the ſea to drowne the world withall;
Yet at the ſight thereof, in all your fore diſtreſſe,
Ye ſhall remember me, and I my promiſes.

*The Rainbow a ſigne thereof.*

Then *Noe* caſt vp eye, and wondred to behold
A demy-circl' ith'aire of colours manifold,
That brightly ſhining-out, and heauing-vp to heau'n
Hath for Dyameter a line eſtrained eau'n
Betwixt both Horizons; a goodly bow to ſee
And comming all alike; nay one bow made of three,
A yellow, a greene, a blew; and yet blew, yellow, greene,
But dapled each with oth'r in neith'r is to be ſeene.

*A deſcription of the Rainebow.*

A bow that ſhines aloft in Thunder-ſhooters hand,
That halfe-diuides the heau'n, and laies on face of land
(As twere) her fine ſpunne ſtring; and bending ore the rocks
Againſt a miſly Sun i'th'Ocean dips her nockes:
The ſhort enduring grace of Heau'ns enflamed blewes,
Whereon dame Nature layes her moſt-quicke-luſtred hewes.
But if thou doe perceiue no more then blew and red,
Take them for Sacraments, as if they figured
The Water and the Fire; whereof th'one hath of yore,
And th'other at latter day ſhall all the world deuore.

*What things are ſignified by this Bow.*

17. *Goe breed.* The reſt of this booke containes a ſhort expoſition of the chiefe points handled in the ninth chap. of Gen. Whereof the firſt ſhewes the bleſsing of God, that would haue *Noe* and his children with the reſt, increaſe and multiply, and repleniſh the earth. For the world, now as it were created anew, had need be ſanctified and quickned from God with a new bleſsing. The ſecond point is, that all creatures ſhould be ſubiect vnto man: which we finde true at this day; as well by the inuentions we haue to maſter them all; and skill to draw food, ſeruice, profit and pleaſure many wayes from them; as alſo by this, that the fierceſt of them doe vs but ſeldome hurt, though eaſily they might deſtroy vs, if that word of God (*The feare of you be vpon all the beaſts of the earth*) were not verified, and caſt, as it were, a bridle into the iawes, and ſhackle to the pawes of enemies armed with ſo much aduantage againſt our kinde. The third, that *Noe* and his haue leaue giuen them, as freely to make vſe of the beaſts, as of any fruit growing vpon the Earth; ſo that they eat not the fleſh with the blood: for God would by this reſtraint ſhew how abominable murder is in his ſight: whereof, as the fourth point, there is mention made expreſly in the text.

Noé cultiue la terre, comme il faiſoit auant le deluge. Les enfans de Cain s'eſtoint adonnez aux arts & hauts eſtats, tandis que ceux de Seth s'occupét à l'agriculture.

*Ayant inuoqué Dieu, noſtre Ayeul ne veut pas*
*Qu'vn pareſſeux repos engourdiſſe ſes bras:*
*Il ſe met en beſongne, & ſage recommence*
*Exercer le meſtier appris dés ſon enfance.*
*Car les fils du Tyran, qui dans le ſang germain,*
*Premiere oſa tremper ſa deteſtable main,*
*Ayant comme en horreur l'innocent Labourage*
*Et preferant, mignards, le delicat ombrage,*
*Les oiſiues citez aux champs, rocher, & bois,*
*Embraſſerent les arts, les ſceptres, & les loix.*
*Mais les enfans de Seth, ſcachant que la Nature*
*Se contente de peu prindrent l'Agriculture*
*Pour leur ſainct exercice, où guiderent, ſoigneux,*
*Et les velus troupeaux, & les troupeaux laineux,*
*Comme vſure louable, & profit ſans enuie,*
*Art nourrice des arts, & vie de la vie.*

Noé eſt laboureur & plante la vigne.

*Auſſi le cher honneur des celeſtes flambeaux*
*N'a ſi toſt veuton ſé la terre ſi gros d'eaux,*
*Que celuy qui ſauua dans vne Nef le Monde,*
*Suant, raye le dos de ſa mere feconde:*
*Et quelque temps apres plante ſoigneuſement*
*Du ſep porte-Nectar le fragile ſarment.*

Car

And laſtly, to comfort *Noe* and his, the Lord tells them, and ſweares thereto, that the world ſhould neuer more be deſtroyed by a generall Flood; and further to aſſure them hereof, ſaith; *This is the token of the couenant, which I make betweene me and you, and betweene euery liuing thing that is with you for euer: I will ſet my Bow in the cloud*, &c. Gen 9. 12. &c.

18. *Then Noe caſt vp eye.* So this elegant deſcription of the *Rainebow*, nothing can be added. It appeared certainly before the Flood; but then was it not a token of Gods couenant with mankind (as now it began to be) that the world ſhould be no more deſtroyed by waters. That our Poet ſo playes the Philoſopher vpon the colours of blew and red; hee takes it of ſome ancient Fathers of the Church; and it is no wayes impertinent or abſurd. But the Reader is at liberty, to ſettle his iudgement on that hee ſhall thinke more conuenient. Such Allegories and Poeticall licences haue their grace and good vſe, when a man propounds them with modeſtie (as doth our Poet) not importuning any to receiue them; but leauing all men their iudgement free.

19 All holy rites performd, our granſire *Noe* ne will
That idleneſſe and eaſe benome his armes, and kill
His muskles vnexerſd; but hies-him to the field,
And wiſely takes in hand the worke he learnd a child.
For all the tyran-ſtocke of brother-killing *Cain*,
More liking ſinne with eaſe, then innocence with paine,

*Noe tills the earth as he did before the flood:*

*Whereas the ſons of Cain gaue themſelues to policie.*

Preferd a citie-life, to rule the peoples wills
With Scepters, arts, and lawes, before fields, woods, or hills.
Whereas the race of *Seth*, well knowing nature will
With little be ſuffic'd, began the ground to till
For holy exerciſe, and kept on dales and rockes
The lowing hairie heards, and bleating woolly flockes.
A praiſe-worth vſurie, gaine void of enuie and ſtriſe,
Are nouriſhing all Arts, and life maintaining life.
No ſooner had the Sunne, grace of cœleſtiall brands,
Dry'd with rebounding beame the water-ſoaken lands,
But he that kept in ſhip the worlds ſeed from a wracke,
Plowes vp with ſweating brow his mothers fruitfull backe.

Then carefull is to plant a Nectar-bearing vine
Vpon

*Noe plants a vine.*

Lieu commode pour la vigne, & les façons d'icelle.

*Car parmi les cailloux d'vne coline aisée,*
*Aux yeux du clair Soleil tiedement exposée,*
*La crossette il enterre, ou le tendre scion*
*Maintenant en godeau, & tantost en rayon.*
*Houë la vigne en Mars: la bisne, tierce, émonde,*
*Taille, amende, eschalasse: & la rende si feconde,*
*Que dans le tiers Septembre il treune en cent façons*
*Son riche espoir vaicu de vineuses moissons.*

Noé est surprins de vin.

*Or Noé desireux de tromper la tristesse*
*Qui cruelle, affligeoit sa tremblante vieillesse*
*Pour voir tant de Palais de mol limon couuerts,*
*Et rester presque seul bourgeois de l'Vniuers:*
*Vn iour relache vn peu de sa façon de viure*
*La seuere roideur: s'esgaye, boit, s'enyure:*
*Et, forcené, pensant dans si douce poison*
*Noyer son vif ennuy, il noye sa raison.*

Description de l'homme yure.

*Ia la teste luy pese, & le pied luy chancelle.*
*Vne forte vapeur luy blesse la cerueIle.*
*Ses propos hors propos de sa bouche eschapez*
*Sont confus, sont mal-sains, begayans & coupez.*
*Il sent geiner de vents sa poitrine trop soule,*
*Et tout son pauillon branslant se tourneboule.*
*Enfin ne pouuant plus sur ses pieds se tenir,*
*Accablé de sommeil, commence deuenir*
*D'homme en sal pourceau, & veautrer sans vergongne*
*Au milieu du logis sa ronflante charongne,*
*Oublieux de soy-mesme: & noyé, ne couurant*
*Les membres que Cezar couurit mesme en mourant.*

Comparaisons propre & qui representent le naturel des calumniateurs, imitateurs de Cham.

*Ainsi que le corbeaux d'vne penne ventense*
*Passent les bois pleurans de l'Arabie heureuse:*
*Mespriſe les iardins, & parcs delicieux,*
*Qui de fleurs esmaillez vont parfumant les cieux,*
*Et s'arreste gloutons sous la sale carcasse*
*D'vn criminel rompu n'aguerre à coups de masse:*
*Ou comme vn Peintre sot d'vn apprentis pinceau*
*Tire negligemment ce qui luit de plus beau*
*Au pourfil d'vne face: & cependant remarque*

Les

Vpon a grittie banke where Sunne doth all day ſhine:

*Fit place for a Vine, and the manner of dreſſing it.*

There either ſets he pots, or elſe a trench he diggs
To ſow-in ſteed of grape, or quickſet yonger twiggs.
The next enſuing March he hoes the vine and lops it,
He rubbes, he trims, he ſpreads, he prunes, and vnderprops it.
So fruitfull then it was, that far beyond his thought,
A harueſt rich-of-wine the third Septemb'r it brought.

*Noe is ouertaken with wine.*

20 *Now Noe waxing old*, and daily ſad to ſee
So many towrs in mud, while none but his and he
Enhabited the world, to driue-of melancholie,
He tooke vpon a day more libertie then holy;
He quaffd and tripſie grew; he thought but for a ſeaſon
To drowne his griefe in wine, and madly drownd his reaſon.

*A drunkard deſcribed.*

His tongue-ſtrings ouerwet doe cauſe him liſp and ſtut;
No word flies through his teeth, but witleſſe, broke and cut:
His ſtomack ouer-laid with hot fume hurts his braine,
And rawly belcheth wind; his feet ſtumble on the plaine,
So heauy was his head; the place is turned round;
No longer can he ſtand, but ſleepe him layes aground
Amid his open tent; there he now like a ſwine
His ſnoaring carren rowles embrewd with caſt-vp-wine:
And albeſide himſelfe, not knowing what he did,
He naked layes the parts, that dying *Ceſar* hid.

*Fit compariſons for all ſuch ſlanderers as Cham.*

Behold as carren crowes with fanny wings oreflie
The Manna-dropping woods of happy Arabie:
And reckning light the lawns and gardens of delight,
Whoſe ammell beds perfume the skie both day and night,
Seiz-on with glouton beaks, or rath'r anatomize
Some executed corſe all-rotting as it lies:
Or as young Painters wont with bungling penecyll
Good features of a face to miſſe, and hit what's ill;
To draw with little heed what ere is faire to ſee,

*Les imperfections, & ſoigneuſement marque*
*L'enfonceure du nez, des leures la grandeur,*
*La profondeur des yeux, ou quelque autre laideur:*
*Ainſi les fils malins du Pere de m'enſonge*
*Hument ingratement d'vne oublieuſe eſponge*
*Les traicts de la vertu: & iettent, ennieux,*
*Sur les moindres pechez le venin de leurs yeux:*
*Rient du mal d'autruy: trompettent en tous âges*
*Les legeres erreurs des plus grands perſonnages:*
Impudence de Cham. *Tels que Cham, qui repaiſt ſon regard impudent*
*Du parent deshonneur, & qui, ſe desbordant*
*En vn rire profane, annonce ſans vergongne*
*Le miſerable eſtat de ce vieillard yurongne:*
Ce qu'il dit à ſes freres voyant la honte de ſon Pere. *Venez, venez, dit-il: venez, freres: courez*
*Voir ce Contrerolleur qui nous a cenſurez*
*A tort & ſi ſouuent: comme il ſallit ſa couche,*
*Vomiſſant par le nez, par les yeux, par la bouche,*
*Le vin ſon gouuerneur: & deſcouurant, brutal,*
*Aux yeux de tous venans ſon membre genital.*
Sem & Iaphet reprime l'outrageuſe moquerie de leurs frere, & font leur deuoir. *Hà, maſtin effronté (dit l'vn & l'autre frere,*
*Qui porte eſcrite au front vne iuſte cholere)*
*Vilain, deſnaturé, monſtre pernitieux,*
*Monſtre indigne de voir les beaux flambeaux des cieux:*
*Au lieu que tu deuois cacher en noſtre abſence*
*De ton propre manteau, mais plus par ton ſilence,*
*Ton pere, que lennuy, le vin trop vehement,*
*Et l'âge ont fait gliſer vne fois ſeulement.*
*Tu iappes le premier: & traines, pour teſbatre,*
*Sa honte au plus haut lieu d'vne infame Theatre.*
*Et prononçant ces mots, de leur pere cheun*
*(Tournant ailleurs les yeux) ils voilent le corps nu.*
Noé eſueillé de ſon yureſſe maudit Cham & ſa race. *Le vin eſtant cuué, ce bon homme s'eſueille:*
*Reconnoit ſon erreur: vergongneux s'eſmerueille*
*De la force du vin: & poingt d'vn vif ſoucy,*
*D'vn goſier Profetique à ſes fils parle ainſi.*
*Que mandit ſois tu Cham, & que mandit encore*
*Soit Canan ton mignon: que la perleuſe Aurore,*

*Le*

And more then duly marke the leaſt deformitie,
A mole, a wart, a wen, a brow or lip too-fat,
Or elſe an eye too deep, or elſe a noſe too flat:
So doe the ſpightfull ſonnes of Satan prince of Hell
Spoonge with forgetfulneſſe the ſhew of all that's well,
And biting lip thereat, caſt venom of their eyes
Vpon the lighteſt faults of mens infirmities:
They laugh at others hurt, and found through-out all ages
The very leaſt eſcapes of greateſt perſonages.
So ſhameleſſe *Cham* beheld his drunken fathers ſhame, *The impudence of Cham.*
It ſhew'd, and laught thereat, and made thereof a game.

(troules
21 Come (brothers) come, quoth he; loe he that oft con-
Each little fault in vs, how vp and downe he roules,
And ſpewing wine, his maſt'r, at mouth, at eyes, at noſe,
To all doth like a beaſt his priuitie diſcloſe.

Ha dog, ha brazen face (good *Sem* and *Iaphet* ſaid, *Sem and Iaphet reproue him: and doe their dutie.*
And with a clowdie brow iuſt diſcontent bewraid)
Ha monſter vile, vnkinde, vnworthy of this light;
Thou ſhouldſt thy ſelfe alone, though we were out of ſight
Caſt on thy mantle, or hide with ſilence at the leaſt
Thy fathers fault, that, once in all his life, oppreſt
With griefe, wine, age, hath fal'n; and doſt thou make a game
To bring his hoary head firſt on the ſtage of ſhame?

Thus rate they *Cham*, and then with fromward looke retire *Noe waking curſeth Cham and his poſteritie.*
To heale the nakedneſſe of their enyeared Sire.
22 Slept-out the ſurfet was, and he awoke at length,
And bluſhing knew his fault, and wondred at the ſtrength
He found in blood of grape: then prickt with inward tine
He propheſide, and ſaid, Gods heauy curſe and mine
Befall the race of *Cham*, let South, let Eaſt and Weſt

*Le veſpre catharreux, & le midi luiſant*
*Voye touſiours chargé ton corps d'vn ioug peſant.*
Il benit Sem & Iaphet. *Dieu ſe tienne auec Sem: & que bien toſt ſa grace*
Detestatiõ de l'yurognerie, deſcrite en ſes effects honteux, dangereux & execrable. *Eſtende de Iaphet la formillante race.*
*Salle deſuoyement terreur, mais non erreur,*
*Ains rage volontaire! ô tranſport! ô fureur*
*Courte, mais dangereuſe, & qui tues, cholere,*
*Clyte par ſon ami, Penthee par ſa mere!*
*Phreneſie qui fais le vanteur inſolent,*
*Bauard le grand parleur, cruel le violent,*
*Le paillard adultere, & l'adultere inceſte,*
*Enflant tous nos deffauts du leuain de ta peſte:*
*Qui vis ſans front, ſans yeux: qui l'ame en l'ame eſteins:*
*Qui d'horrible forfaits diffames les plus ſaincts:*
Comparaiſon. *Et qui comme le mouſt, qui bou-bouillant ſautelle,*
*Fait craquer les liens de ſa neuue vaiſſelle,*
*Tourne-vire la lie, & regorge, fumeux,*
*Du fond de ſon vaiſſeau l'excrement eſcumeux,*
*Vas ruinant ton hoſte: & pouſſes, indiſcrete,*
*Du profond de ſon cœur toute choſe ſecrete:*
*Quand tu n'aurois iamais, ô vilaine poiſon,*
*Fait çà bas autre mal, que priuer de raiſon*
*L'exemple de vertu, voire la vertu meſme,*
*On te deurois fuyr plus que la Parque bleſme.*

19. *All holy Rites performed.* The Scripture ſaith (Gen. 9. 20.) that *Noe was an Husbandman, and planted a vineyard.* Hereby appeares that he, before the Flood, had betooke himſelfe to the vocation of planting and tilling, with all that belonged thereto. A trade worthy ſuch holy Fathers, and well beſeeming their long liues. For then, and a long time after, was this exerciſe (by good right) held a lawfull vſurie, a gaine void of Enuie, an Art maintaining all Arts, and the true meanes of long liuing. In the meane time, while the poſteritie of *Seth* followed husbandry and tillage, they of *Cain* gaue themſelues wholly to high matters of State and gouernment in the world; whereby they came ſhort of health, and true wiſdome. Furthermore it is ſaid, that *Noe planted a vine*, which was it may be a thing knowne of him before, but neuer dreſſed to the full proofe, till then; as may be gathered by that which the hiſtorie ſhewes fell out thereupon; to wit, that *Noe drunke of the wine, and was drunken, and was vncouered in the mids of his tabernacle.* For likely it is that if wine had beene vſed before the Deluge, drunkenneſſe

For euer ſee them ſerue: but euermore be bleſt
*Sems* holy-choſen ſeed; be *Canan* ſlaue to them;
And *Iaphet* God perſwade to dwell ith' tents of *Sem*:
So ended. O foule vice, errour, enormitie,
Nay voluntarie rage, diſtract, and phreneſie,
Not long, but dangerous! by thee, mad as a fiend,
*Agave* ſlew her ſonne, and *Alexander* his friend.
Doth any burne in ſinne? thou doſt increaſe the fuell;
Thou mak'ſt the prater vaine, the haſtie cutter cruell,
The vaunting inſolent, th'angry tempeſtuous,
The wanton minde vnchaſt, th'vnchaſt inceſtuous:
Thou canſt not bluſh nor ſee, thou life in life deſtroy'ſt,
And holieſt men of all with many faults accloy'ſt:
Yea, as the ſtrong new-wine with boyling inſhut heat
Cracks eu'n the neweſt hoopes, and makes the veſſell ſweat;
Turnes vpſedowne the lees, and froths out at the vent
From bottom of the caske the fetled excrement;
So thou vndo'ſt thine hoſt, and raſhly mak'ſt to flie
From bottom of his heart all matt'r of ſecreſie.
Though no more to thy charge be laid, ô poyſon vile,
And this were all thy fault, to bruten for a while
A vertue-teaching life, nay vertue-ſelfe; I ſweare
Man ought thee more then face of ghaſtly death to feare.

*He bleſſeth Sem and Iaphet.*

*A deteſtation of drunkenneſſe.*

drunkenneſſe in thoſe dayes would haue ſhewed it ſelfe among other vices, and increaſed them: ſo as *Noe* might thereby haue taken occaſion, after the Deluge, to beware thereof and ſtand the more vpon his guard But theſe words (*he dranke of the wine*) ſeeme to import that before then he neuer had taſted the ſweetneſſe of this fruit, and was taken therewith at vnawares. Some are of opinion, that it pleaſed the diuine goodneſſe, becauſe the ſtrength of mans nature was impaired by the Flood, to helpe and recompence him with eating of fleſh and drinking of wine; as meat and drinke more ſtrong, and remedies auaileable, againſt the aſſaults of diuers diſeaſes and infirmities, then like to enſue. For well may it be thought, by the curſe of God, now redoubled vpon mankind, that the earth loſt a good part of the force and vigour it had before; and that the Deluge was (as it were) a ſtrong buck-water, to fret and diminiſh the force of all creatures, eſpecially the body of man, which after the Flood waxed more feeble, and of leſſe continuance then before: and for this cauſe it pleaſed God to com-

fort our poore and weake Nature, with drinke more vigorous and meat more ſolide. And for the places and countries deſtitute of wine, he hath furniſhed them with corne and fruit fit to make (for their comfort, ſtrength and bating) drinke of ſuch force and ſtrength, as will make them drunke, if they take too much of it. The Poet hath hereto fitly adioyned the deſcription of a place fit for a Vineyard; and the manner of dreſſing it. Whereof looke what *Plinie* ſaith in his 17. booke, chap. 21. & 22. and *Ch. Stephen* at the chapter of the Vine in his *Country Farme*.

20. *Now Noah waxing old.* Some thinke that *Ianus*, whom the writers of old time haue made ſo famous, was the Patriarke *Noe*, and that they gaue him that name of *Ianus*, for the inuention of wine, called by the Hebrewes *Iajin*: but others hold that *Ianus* came of *Iauan* (the ſonne of *Iaphet*, Gen. 10.) of whom deſcended the Greeks and Latines. Moreouer, they paint this *Ianus* with two faces, one before and another behind; to ſhew his wiſdome; or rather to ſignifie, that he ſaw both the world that was before the Flood, and that which came after. All this, in proceſſe of time hath beene dawbed vp with ſtrange fables; as appeares by the writings of the Gentiles. That which the Poet here ſaith this one fit of *Noes* drunkenneſſe, is touched and couched in a word by *Moſes*, Gen. 9. 21. but our Author hath amplified it very artificially; deſcribing in right kind a man, no man, when he is ouercharged with wine: of purpoſe to make vs abhorre and deteſt that vice, which ouerthrew the ancient Greeks & Romans; though ſince their time it is growne a cuſtome, & (as may ſeeme by the ſtrange debauchment and outrage of our dayes) now taken for a vertue. Among the works of *S. Baſil*, that ancient Greeke Biſhop, there is an Homilie againſt drunkenneſſe, and the ſtrange behauiour of a drunkard; right ſo ſet downe in all points, as here by the Poet. That which is reported of *Cæſar*, that dying he couered himſelfe with his garment, when *Brutus*, with the reſt of that conſpiracie, killed him in open Senate; is written by *Plutarch* in his liues. The drunken man neuer thinks of his ſhame, as *Cæſar* did; for, during the fit, his reaſon is gone; which proues that a fit of drunkenneſſe is much more dangerous then death it ſelfe: what's then the habit, and continuall cuſtome thereof; beſides the daily and great offence giuen by theſe men, no men, to God and his Church? The compariſons here vſed, to ſhew the nature of a ſlanderer (taken from *Plutarchs* flatterer, &c.) are ſo fitly applied by the Poet to his purpoſe, that they need no further expoſition.

21. *Come (brothers) come.* *Moſes* ſaith (Gen. 9. 22.) that *Cham* the father of *Chanaan* ſaw the nakedneſſe of his father, lying drunke in the tent (as ver. 21.) and told his two brethren without, and *Sem* and *Iaphet* tooke a garment, and laid it vpon their ſhoulders, and went backward and couered the nakedneſſe of their father; and their faces were fromward, and they ſaw not their fathers nakedneſſe. And this is the point which the Poet handles in this ſection.

22. *Slept out the ſurfet was.* It is recorded in the foreſaid chapter alſo, that *Noe awoke from his wine, and knew what his younger ſonne had done vnto him;*

*him*; he knew it either by ſome part of his memory confuſedly retained in drunkenneſſe, or by reuelation from God; except we ſhould thinke rather that *Sem* and *Iaphet* told him; that he might reproue the foule impietie of their brother: and he is noted the younger, for aggrauation of the crime. Whereupon the Father ſaid: *Curſed be Canaan, a ſeruant of ſeruants ſhall he be to his brethren:* and againe, *Bleſſed be the Lord God of Sem, and Canaan ſhall be his ſeruant: God ſhall enlarge Iaphet, and he ſhall dwell in the tents of Sem, and Canaan ſhall be his ſeruant.* The Diuines propound here many queſtions to be conſidered; whereof theſe two are the chiefe. 1. Why *Noe* went here ſo far as to denounce that curſe againſt his grandchild *Canaan* and that race. 2. What is the meaning of theſe bleſſings vpon *Sem* and *Iaphet*. The Poet anſwers in a word, that *Noe* pronounced theſe curſes and bleſſings by ſpirit of prophecie. Foraſmuch as God, in his infinite wiſdome, when he had before humbled his poore ſeruant *Noe*, was pleaſed now to arme him againe with fatherly authoritie; wherewith hee might pronounce the iuſt and alway venerable ſentences of his eternall decree. For in few words here haue we the ſtate of the world and Gods Church, ſet downe by this great Patriarke; who could not haue ſpoken thoſe things (ſo after verified in deſtruction of the *Canaanites*, and Gods extraordinarie fauour to the *Iſraelites*, and faithfull *Gentiles*) but by the Holy Ghoſt, to whom is alway preſent, euen that which is to come. For the reſt, *Moſes* compriſeth all (after his manner) briefely; but with words ſo liuely and ſignificant, as are eaſie to be vnderſtood of all that weigh and reade them with reuerence and humilitie, and take helpe of the good Commentaries of Fathers both old and new.

23. *O foule vice.* He deteſteth in moſt proper termes, and grauely inueigheth againſt drunkenneſſe, ſaying, that though it did no more hurt in the world, then impeach the reputation of this Patriarke, otherwiſe an example of vertue; it were to be hated aboue death. And further, in very few lines he preſſeth together what the ancient Authors, both holy and profane, haue ſaid againſt drunkenneſſe. There are certaine eminent places of holy Scripture, which I need but quote vnto the Reader. See *Prou.* 20.1. & 21.17. & 23.20. 29.30. *&c.* & 31.4. *Eſay* 5.11. & 22. & 28.1. *Hoſea* 4.11. *Luk.* 21.34. *Rom.* 13.13. & 1 *Cor.* 6.10. *Gal.* 5.21. *Epheſ.* 5.18. Among the ancient Fathers, *S. Chryſoſtome* and *S. Baſil* haue in diuers their Homilies very graue and expreſly condemned this vice. And there is a whole Homilie againſt it in the firſt Tome of *S. Baſil*, and the 80. of the fourth Tome of *S. Chryſoſtome*, vpon thoſe words of *S. Paul* to *Timothie, Modico vino vtere.* See alſo what *S. Auſten* writeth hereof to the holy Virgins, and in his fift booke vpon *Gen.* where he ſpeaks of *Lot*. And what *S. Ierome* hath to *Oceanus* and *Euſtochium*, vpon the firſt to *Tim.* the third chap. and to *Titus*. Among the works of the Heathen, the 84. Epiſtle of *Seneca* is worthy to be read. The Greeke and Latine Poets haue alſo infinite inuectiues againſt this vice, ſo beaſtly, nay condemned euen by nature it ſelfe in beaſts. As for the examples here alledged by the Poet, of *Clytus* and

*Penthæus*,

*Pentheus*, see *Plutarch* in the life of *Alexander* the Great, and *Ouid* in his third booke of *Metamorphosis*, toward the end: and apparent examples hath the holy Scripture of mischiefe ensuing vpon this wine-bibbing.

# BABILONE.

Preface representant la felicité des estats puplics gouuernez par bõs & sages Princes, & le malheur des peuples assuiettis à vn tyran. Ce que le Poëte propose proprement, afin de ce donner entree en lavie & esfaitz de Nembrot.

*OQVE c'est vn grand heur de viure sous vn Prince,*
*Qui prefere à son bien le bien de sa province!*
*Qui fleau des vicieux, & des bons protecteur,*
*Ouure l'aureil au sage, & la ferme au flateur:*
*Qui de soy-mesme Roy chasse plustost le vices*
*Par ses honnestes mœurs, que par loix & supplices:*
*Qui est humble en son ame & graue par dehors:*
*Qui a l'amour des siens pour garde de son corps:*
*Qui le lustre emperlé d'vn Scepre n'idolatre,*
*Et qui se cognoissant monté sur vn Theatre,*
*Ou pour Contrerolleur tout vn Monde le voit,*
*Ne fait ce qu'il luy plait, ains plustost ce qu'il doit.*
*Mais c'est bien vn Enfer de passer en seruage*
*Sous vn cruel Tyran tout le cours de son âge:*
*D'vn Denis, qui se fait tondre auec vn tison,*
*D'vn Neron, qui remplit dinceste sa maison:*
*D'vn Chathuant, qui fuit le soleil des Dietes,*
*Estats, & parlemens, qui tient mesme suspectes*
*Les langues des princz: qui pour ses doux esbats*
*Fait iouster ses vassaux, & nourrit leurs debats:*
*Qui n'a deuant ses yeux Honneur, Foy, ni Iustice:*
*Qui chaque iour erige office sur office:*
*Qui ne veut des sujets sages, doctes, puissans,*
*Ains coppe chaque iour les espics paroissans*
*Sur toute la maison: & pire qu'vne fere*
*Ne pardonne à son sang, non pas mesme à son frere.*
*Qui bien qu'enuironné d'espieux & coutelas,*
*Craint beaucoup plus de gens qu'il n'en effraye pas:*
*Fait gloire d'inuenter quelque subside estrange,*

*Et*

*Noe, Lot, Nabal, Ammon, Ela, Balthasar,* and others. But the Histories of our time haue a thousand times worse, and more tragicall; which our after-beers will detest and wonder at.

# The second Booke of *Noe*, called *BABILON.*

*A preface representing the felicitie of commonwealths gouerned by good and wise Princes, and the distresse of people subiect to a Tyrant. Fitly foreplaced of the Poet to lead him to the life and deeds of Nimrod.*

O What a blessed life doe men lead vnd'r a [1] Prince,
That seeks, before his own, the weal of his Prouince!
That punisheth the bad, & rids the good of wrong,
That entertaines the graue, and shuns the pleasing tongue,
That sou'raine of himselfe doth all vice ouer-awe
More by his honest life then punishment or law:
That being inward meeke, outward maiesticall,
Hath for his guard the loue of all his comminall.
That maketh not his God the bright-emperled Mace;
And knowing that he stands on stages highest place,
Where, to controule his workes, a world hath him in sight,
Commands not what him list; but rather what is right.
But sure a hell it is to suffer seruitude,
And daily beare the yoke of [2] Tyrant blood-embrude:
A *Denis* that for feare with brand himselfe yshau'd,
A *Nero* that his house with incest all deprau'd:
An Owle that e're auoids the light of gouernment,
Of Parlament and Peeres, that feares the prattlement
Of eu'ry priuate toong; that for his only game
His people sets at odds, and feeds their angers-flame.
That honour, faith and right, hath ne'r before his eyes:
That powling Offices doth euery day deuise;
That likes-not of the men best learned, wisest, strongest;
But, as in field of corne, doth euer crop the longest
And best-yflowred eares: That, worse then Tygre wood,
Without respect of kin sheds eu'n his brothers blood:
That, though he fenced be with sword and halberds aid,
Yet feareth many more, then he doth make afraid.
That boasteth to deuise a taxe before vnknone,

Priere à Dieu, bien accommodee au propos precedent, & donnant entrees au ſuyuãt.

*Et les ſiens iuſqu'aux os, Anthropophage, mange.*
*Imprime, ô Roy du ciel, dans le cœur de nos Roys*
*L'amour de leurs vaſſaux, & l'honneur de tes loyx.*
*Que ſi des courtizans l'enuenimé langage,*
*Où les deſbordemens familiers en noſtre âge*
*Y laiſſe quelque traict qui ſente ſon Nembrot,*
*Paſſe deſſus ta plume, & l'efface bien tot:*
*Afin que pour Babel Solime ſe baſtiſe,*
*Et que ſous eux ma Muſe en tous lieux retentiſe.*

1. *Prince.* Here is the liuely image of a good Prince ſet downe vnto vs in a few lines, borrowed of many good Authors both diuine and humane, that teach in their writings rules and examples notable for this purpoſe. *Moſes* in the Law, *Dauid* in the 101. Pſalme, doe declare vnto vs, the rules of dutie belonging vnto Gouernours: and they themſelues, with all thoſe the good Iudges and Kings that were among the people of God, ſerue for ſure patterns and examples to all ſuch as meane faithfully to diſcharge the like duties. Alſo *Plato*, *Ariſtotle*, *Xenophon*, and *Plutarch*, with diuers others, for the inſtruction of thoſe that came after them, haue ſet forth many godly precepts and examples. The commodities that ariſe out of euery one of theſe vertues here deſcribed (each one whereof requireth a large Commentarie) are infinite: and where there are now adaies ſuch Princes in the world, their ſubiects may thinke themſelues exceeding happy. For next after the ſincere knowledge and worſhip of the true God, there is no greater happineſſe in the world for vs to enioy, than to be gouerned by ſuch vertuous perſonages as are here deſcribed: marke then the perfect image of the good Prince.

2. *Tyrant.* To giue the better gloſſe to the former picture, another cleane contrary, and maruellous fearefull to behold, he ſetteth here before our eyes, the picture of a Tyrant that liueth in miſtruſt of the whole world, as did *Dionyſius* the elder tyrant of Sicilie, of whom we reade among the liues of *Plutarch*. He was ſo miſtruſtfull, that for feare of his Barbers, he made his daughters bring him a burning cole to findge his haire withall. More than this, a Tyrant defileth himſelfe with inceſts, whoredomes, adulteries, and the ſinne of Sodom, and therewith infecteth his whole Court and Country: as that filthy *Nero* did, whoſe life is written by *Suetonius*, *Tacitus*, and others, reciting therein many horrible and ſhamefull caſes. Againe, the Tyrant will be ſubiect vnto no law, nor order whatſoeuer; he ouerthroweth the ground-lawes and pillars of the ſtate: or if he ſeeme willing to ſubmit himſelfe thereunto, it is to further himſelfe ſo much the more in the vndermining, by diuers hid practiſes, and deſtroying all ſuch as might any way reſiſt, or make head againſt him. Hence commeth it to paſſe, that he may in no wiſe abide any inquiſition or examination to be made

And Canibally gnaw'th his peopl' all to the bone.
Imprint (ô king of Heau'n) within our Princes breſts
Loue to their-people-ward, and reuerence of thine heſts:
And where a courtly toong with venomous language,
Or oth'r enormities too-well knowne in this Age,
Shall taint a princely minde with *Nimrods* propertie,
Draw there thine iron pen, and raſe it ſpeedily.
That for proud Babels towre they may thy Sion reare,
And my Muſe vnder them may chaunt it euery where.

*A prayer to God, fitly ariſing of the words and matter aforegoing, and making way to the ſequele.*

made of his vnworthy and vile outrages, but vaunteth of the iniurie that priuate men ſuffer, and diſcredit they are driuen vnto by meanes of his oppreſſion. To maintaine his ſtate the better, he entertaineth and vpholdeth all manner of hurlyburlies, factions, quarrels, and ciuill wars: he fauoureth ruffians, bawds, flatterers, lyers, light and looſe perſons, murderers, impoyſoners, Epicures, Atheiſts, and ſuch as are defiled with all manner of vice and wickedneſſe. He promiſeth mountaines, performeth nothing: glorieth to breake oath and promiſe, and to deceiue and ſurpriſe both ſmall and great by faire words, ſweet ſpeech, humble and courteous countenance, when his heart imagineth villanie and treaſon to his country. He neuer forbeareth any thing, he neuer pardoneth any man, nouriſheth and fatteth himſelfe with blood and fire: all peaceable and vertuous perſons he diſgraceth and ouerthroweth, ſupporting and aduancing all peace-breakers, robbers, and wicked liuers: he taketh bribes for all offices, and oppreſſeth the people with the vnbrideled number of catch-pole-officers, that maintaine themſelues only by grating vpon others: his ſubiects he would haue liue all dayes of their life in ignorance: painfull, wiſe and learned men, and thoſe that haue well to take vnto, becauſe they need the leſſe to depend on him, or elſe ſell themſelues for his fauour, he chaſeth far from him, and maketh beholding vnto him, none but fooles, idiots, ieſters, anticks, wranglers, and ſuch copes-mates as of naught-worth are ſuddenly ſtart vp, that wholly depend vpon him, and reuell in his cofers, not giuing him (as they cannot) any good counſell for the commonwealth; they care not which end thereof goe forward: but all their care and counſell is for their priuate gaine, which ſerues to no better vſe, than to intice and draw them on daily to careleſſe and wicked liuing. Further yet, ſo far is he from regarding or placing neere about him men of worth and good qualities, that on the contrary, to the imitation of *Tarquinius* ſurnamed the proud (whoſe ſtorie *Liuie* writeth in the firſt booke of his ſecond Decade, concerning the Poppie heads he broke downe with his ſtaffe, to teach his ſonne by a dumbe ſhew, that he ſhould rid out of the way all the Peeres of the Citie, and forſake (as another ſaith) fifty frogs to catch one Sammon) he breaketh downe the higheſt eares of corne:

that is, he cauſeth all thoſe to be put to death, that might any wayes hinder his wicked intents. What ſhould I ſay more? Such a curſed creature, without God, without conſcience, worſe than any wilde beaſt, ſpareth neither kith nor kin, but either by ſword or poyſon maketh away the very neereſt of all his blood, that he may raigne alone, if it were poſſible. But notwithſtanding the many bands of his guard, he ſtandeth in feare of euery man, and is deſpiſed, mocked, and deteſted of all. For why? Be-

Nembrot petit fils de Cham, des ſon enfance veut dominer, & eſt l'image des ambitieux tyrans.

*Nembrot n'a point encor atteint le douzieſme an*
*Qu'entre ceux de ſon âge il tranche du Tyran:*
*Paroit ſur ſes eſgaux, & ſous ſi bon augure*
*Iette les fondemens de ſa grandeur future:*
*Et portant dans ſa main pour Sceptres des Roſeaux:*
*Fait ſon aprentiſſage entre les paſtoreaux.*
*Puis ſachant que celuy qui genereux aſpire*
*A l'heur imaginé d'vn redoutable empire,*
*Doit paſſer en beaux faicts le vulgaire teſtu,*
*Ou porter pour le moins le maſque de vertu:*
*Il ne paſſe la nuict ſous vne molle plume,*
*Le iour dedans vn poiſle: ains, ieune, s'accouſtume*
*Au bon & manuais temps: ayant, ambitieux,*
*Pour cheuet vn rocher, & pour rideau les Cieux.*
*Les arcs ſons ſes ionets, la ſueur ſes delices,*
*Les Moineaux ſes Autours: ſes cher Turquets, let lices:*
*Et ſes mets plus friands, d'vn beau Chéureul la chair,*
*Que tremblant il n'a point acheué d'eſcorcher.*

Ses exercices, afin de ſe rendre vn aiſtre redoutable par ſucceſſion de temps.

Continuation des labourieux exercices de Nembrot.

*Quelque-fois il s'eſbat à vaincre d'vne haleine*
*L'aſpreté d'vn rocher qui domine vne plaine:*
*A fendre coutremont vn torrent enragé,*
*Qui a'Hyades repeu cent ponts a ranagé.*
*Et d'vn flot bondiſſant court à bride anallee*
*A trauers les rochers d'vne eſtroite vallee:*
*A r'atraper le traict eſchappé de ſa main:*
*A prendre à belle courſe ou la Biche ou le Dain.*

Il chaſſe aux beſtes pour chaſſer puis apres aux hommes.

*Mais ayant ia paſſé cinq luſtres de ſon âge,*
*Et ſentant, orgueillenx, ſes nerfs & ſon courage*
*Digne d'vn Mars plus fier: s'il ſçait en quelque part*
*Vn grand Tigre, vn Lyon, vn Ours, vn Leopart,*

*Il attaque*

ſides that is aforeſaid, he glorieth and taketh delight to deuiſe new ſubſidies, impoſts, and tributes, whereby the comminaltie may be impouerished, and held in bondage, and ſo in ſteed of *Homers* people-feeder, he becommeth a people-eater. Of this image of a tyrant, there are examples aboue number found, both in ancient and late writers of Church hiſtories, and others: So I returne to the Poet.

3. Searſe is the ſonne of *Chus* now waxen twelue yeere old, *Nimrods firſt ſtudie and exerciſe, to get the ſoueraignty of the people, furthered by nature.*
But ſtraight ou'r all his Peeres he playes the Tyrant bold.
He ouer-growes them all, and of his power to come
Vpon a trim foreſhew he layes the ground with ſome:
And in his childiſh hand for ſcepter bearing reeds
Among the ſhephard-ſwaines beginn'th his prentiſe-deeds.
Then knowing that the man, whoſe courage doth aſpire
Vnto the deemed bliſſe of an awfull Empire,
Muſt paſſe in braue exploits the doltiſh vulgar ſort,
Or elſe by ſeeming good obtaine a good report;
He waſteth not the night in downie feather-bed,
Nor yet the day in ſhade; but, young, accuſtomed
Himſelfe to good and ill, and made ambitiouſlie
His pillowes of a rocke, his curtaines of the skie.
To toyle is his delight, to ſhoot, his chiefeſt game,
His baby-play the lyſts, his hawk ſome Sparrow tame:
His moſt delicious meat the fleſh of tender Kid
Which trembleth yet, and ſcarſe is out of skin yſlid.
Sometime he ſports himſelfe to conquer with a breath *The continuance of his labours to obtaine the peoples fauour.*
Some craggy rocks aſcent that ouerpeers the heath;
Or elſe ſome raging flood againſt the ſtreame diuide,
That, ſwolne with raine, hath drou'n a hundred brigs aſide,
And with a bounding courſe vnbridled gallops faſt
All ouerthwart the ſtones in narrow valley caſt:
Or elſe ſtraight aft'r his throw to catch againe his dart,
Or elſe by footmanſhip to take the Hinde or Hart.
Thus till his twentith yeare his exerciſe continues, *He chaſeth beaſts firſt and afterward men.*
Then vnderſtanding well his manly minde and ſinewes
May fit ſome great'r attempt, if he know'th any where
A Leopard, a Tyg'r, a Lion, or a Beare,

*Il l'attaque ſans peur, le veine, l'aſſomme, & plante*
*Es lieux plus eſleuez ſa deſpouille ſanglante.*
*Lors le peuple, qui void par ſes guerrieres mains*
*Les chemins affranchis d'aſſaſſins inhumains,*
*D'horrible hurlemens les foreſts ſolitaires,*
*Et les troupeaux de crainte: ayme ce domte-feres,*
*Ceſt Hercul chaſſe-mal: luy monſtre ſa faueur,*
*Et l'appelle par tout ſon Pere, & ſon Sauueur.*
*Nembrot par les cheueux empoignant la fortune,*
*Et battant le fer chaut, flatte, preſſe, importune*
*Ore l'vn, ore l'autre: & haſtant ſon bon heur,*
*De veneur d'animaux ſe fait d'homme veneur.*
*Car comme il employoit en ſes premier chaſſes*
*Les glus, les trebuchets, les pipeaux, les tiraſſes:*
*Et ſur la fin encor, contre les plus hagards,*
*Les maſſes, les eſpieux, les fleches & les dards,*
*Il gaigne quelques-vns par des belles promeſſes*
*Les autres par preſens les autres par rudeſſes:*
*Et rompant, furieux, les liens d'equité,*
*Du monde renaiſſant ſaiſit la Royauté:*
*Au lieu qu'auparauant le chef de chaque race*
*La commandoit à part, ſans que la ieune audace*
*D'vn eſprit fretillant, brouillon, ambitieux,*
*Miſt, comme vre, ſa faux en la moiſſons des vieux.*

3. *Searce it.* The poſteritie of *Noe* being much increaſed, as *Moſes* reckoneth in the 10. chapter of Geneſis, they began to ſpread abroad and take ſeuerall habitations, but not far one from another ſo ſoone after the Flood. Among other the ſonnes of *Cham*, is numbred *Cus* the father of *Nimrod*, of whom the hiſtorie maketh mention, that he began to be great on the earth, and was a mighty hunter before the Almighty, and that the beginning of his raigne was *Babel*, *Erech*, *Archad*, and *Calneh*, in the land of *Sennaar*. Vpon this place are giuen two diuers expoſitions: The firſt is, of ſome that hold that *Nimrod* was the firſt after the Flood that gaue any meet forme of publike gouernment, and by the conſent of many families, conſidering his wiſdome and valour, was accepted for maſter and gouernour, to rule and order many houſholds together: by reaſon whereof (ſay they) he is called a ſtrong hunter before the Lord: and namely, for that he repreſſed, by maine force, the wicked and vnruly, who, like ſauage beaſts, preied vpon the life of man. But the greater part of

He ſtoutly goes t'encount'r,& knocks him downe with mace,
And plants the goary ſpoiles in moſt apparant place.
The people then that ſee by his all-conquering hands
The wayes enfranchiſed, and all the waſter lands
Rid of ſuch roaring theeues, and feeding now at eaſe
Their fearfull flocks and heards; they loue this *Hercules*,
This rid-ill monſter-maſt'r, and ſhew him ſpeciall fauour,
And call him euermore their fath'r and eu'n their ſauiour.
Here *Nimrod* by the locks hand-faſting his good fortune,
And ſtriking th'iron hot, doth flatter, preſſe, importune
Now one and then anoth'r, and haſting to his bliſſe,
Before that hunted beaſts, now of men hunter is.
For as he did imploy about his prey before
The grins, hare-pipes, and traps, and all the lymie ſtore;
Yea furthermore, at need for ſtouteſt had his art,
The heauy club, the ſhaft, the ſharpe ſword and the dart:
So ſome mens heart he gaines by faire hope cloſely ſtealing,
And ſome he wins by gift, and others by hard dealing:
And breaking all in rage the bonds of equitie,
Of that renforcing world vſurps the royaltie.
Whereas in time before the chiefe of each houſhold
The ſame did rule apart; nor did the young man bold,
Aſpiring, gyddie-braind, vpon a wanton braue
His ſickle thruſt, as now, int'haruеſt of the graue.

*He leaueth his former chaſe for a better prey.*

of Expoſitors take this otherwiſe, and hold, that *Nimrod* by force and diuers ſubtleties (here finely ſet downe by the Poet) got the ſupremacie; and that this power aſcribed vnto him, was not truly Royall and lawfull, but a power vſurped by force, a hunters power, wherewith he ſurpriſed men, and raigning ouer them cruelly, handled them as if they were beaſts, and that before the Lord, which is as much to ſay, as in deſpite of God, who had eſtabliſhed a gentle rule and gouernment among the families. This ſecond expoſition is the more certaine; whether we conſider the race of *Nimrod*, or the proper meaning and ſequele of the words of the text, or the buildings of *Nimrod*, or what ſucceſſe his proud attempt had. The Poet relying on this opinion, hath further followed in the deſcription of the youth, and exerciſes of this firſt Tyrant that was in the ſecond world, ſuch things as were likely to be, and that with ſuch a grace, as in a diſcourſe is requiſite, that out of the holy Scripture hath ſo narrow foundation, and in other bookes is, with many fables and names vncertaine, darkned.

Now

Domination tyrannique de Nembrot.

*Dessus le throne assis, violent, il exerce*
*Cent mille cruautez: peste-meste renuerse*
*Droit humain, & diuin: braue le tout-puissant,*
*Luy porte iusqu'au nez son Scepre fleurissant.*

Ses artifices pour se maintenir.

*Et de peur qu'à la fin le peuple aisé ne pense*
*A secouër son ioug, il le met en despense:*
*Espuise sa richesse, & occupe ces bras*
*A bastir vne Tour, ou plustost vn Atlas.*

Sous couleur d'esleuer vn bastiment contre le deluge, il veut affermir sa tyrannie.

*C'est trop, dit-il, vescu en bestes passageres:*
*Quittons ces toicts roulans, ces tentes voyageres:*
*Massonnons vn Palais, qui frappe, ambitieux,*
*Les abismes du pied, de la teste les cieux:*
*Asyle inuiolable, & sacré-sainct refuge*
*Contre l'iré desbord d'vn ranageur Deluge.*
*Sus fondons vne ville, & passons la dedans*
*En corps & sous vn Roy le reste de nos ans:*
*De peur que diuisez en pauillons & Princes,*
*Nous ne soyons espars par toutes les prouinces,*
*Que la lampe du iour visite de son cours,*
*Sans nous pouuoir donner ni conseil, ni secours.*
*Que si l'ardent tison d'vn intestine guerre,*
*Ou quelque autre mal-heur nous espand sur la terre,*
*Au moins frere laissons pour jamais engrauez*
*Nos beaux noms dans ces murs iusqu'au Pole esleuez.*

Comparaison propre, monstrant combien grande efficace ont les desseins des tyrans, fleaux de la vengeans de Dieu sur les peuples.

*Comme vn foible Vulcan, que la troupe frilleuse*
*Des pasteurs laisse choir dans lorée sueilleuse*
*D'vne vaste foreſt, se tient quoy quelque temps,*
*Esleuant les vnaux fumeusement flottans*
*Sur vn humble buisson, puis aydé par Zephyre*
*Fait voye rougissant aux efforts de son ire,*
*Monte du bas hallier au flairant Aubespin*
*De l'Aubespin au Chesne & du Chesne au Sapin,*
*Gaigne tousiours pays, en courant se renforce,*
*Et ne laisse Dryade en sa natale escorce:*
*Ainsi ce doux propos premierement issu*
*De deux ou trois mignons, fauorable, est receu*
*Des esprits remuants: puis de main en main passe*

4. Now he enthroned is, he bendeth all his thought
To blood and crueltie, profanely ſets at naught
The lawes of God and man, out-braues th'Almighty king,
And beardeth him (as 'twere) with ſcepter flouriſhing.
And leſt the peopl' at length, when eaſe had bred their pride,
Should aime to caſt his yoke he keeps them occupyde:
He lauiſheth his wealth, to make them labour ſtill
In building of a towne; nay rath'r an Atlas hill.
We liue too long (quoth he) in bruti ſh wandering;
Now leaue we roaguing tents, our houſes wayfaring;
And let's a palace build that ſtately may be ioynt
In Baſe vnto the deepe, and vnto heau'n in poynt.

*The tyrannous gouernment of Nimrod, and his lewd attempts.*

A priuiledged fort againſt another flood:
And there incorporate liue vnd'r a royall blood.

Leſt, if we part in tents with many guides, we run
A ſunder, void of help, as far as roules the Sun.

And in caſe burning coles of at-home-bred ſedition,
Or what miſhap ſo-er'e ſhall driue vs to diuiſion:
Yet (brothers) let vs leaue, as high as heau'nly flames,
Vpon this Towre engrau'n our euerlaſting names.
5. As fire by ſhepherds left amidſt the dry-leafe woods,
At firſt is hid, or makes but only ſmoakie floods

Among the lower ſhrubs, and then with help of winds
A way by flaming force to further miſchiefe finds;
Vnto the bloomy thorne from th'humble ſhrub it ſtirres,
From Thorne to Oke, from Oke vnto the talleſt Firres;
And, euer gaining ground, runs faſter narre the marke,
And leaueth not a nymph within her natiue barke:
Right ſo this pleaſing ſpeech when firſt it had been grac'd
By fawning Fauourites, of others 'twas embrac'd;
Among the gyddie-braines then goes from hand to hand

*Iusqu'au plus malotru du confus populace,*
*Qui desireux de voir parfaite ceste Tour,*
*En mestier diuisé, trauaille nuict & iour.*

Le peuple execute le desir de Nembrot, & s'employ à bastir sa prison & le nid de la tyrannie.

*Les vns d'vn fer trenchant font trebucher les Presnes*
*Les Aunes hazardeux, & les durables Chesnes:*
*Degradent les forests, & monstrent au Soleil*
*Des Champs, qu'onque il n'auoit esclairé de son œil.*
*As-tu veu quelque-fois vne ville exposee*
*Au sac d'vn cam vaincueur? Le pleur & la risee*
*Bruyent peste-mesle. Qui charrie, qui prent,*
*Qui traine, qui conduit. Le Soldat insolent*
*Ne treuue lieu pron seur, ni serreur assez forte,*
*Et la ville en vn iour fuit toute par sa porte.*
*Ainsi ces charpentiers pillent en vn moment*
*Des collines d'Assur le fueilleux ornement:*
*D'vne ombrageuse horreure despouillent les montaignes,*
*Et moissonnent, bouillants, les rameuses campagnes,*
*Les chars & les mulets s'entre-choquent, espais:*
*Et l'essieu fleschisant gemit dessous le fais.*

Viue description d'vn peuple embesõgné a quelque grãd besongne.

*Ici pour dur ciment nuict & iour on amasse*
*Des estangs bitumeux l'eau gluantement grasse.*
*Le Tuillier cuit ici dans ses fourneaux fumants*
*En brique les poussiere. Ici les fondemens*
*Iusqu'aux enfers on creuse: & les impures ames*
*Renoyent contre espoir du beau soleil les flammes.*
*Tout le ciel retentit au dur son des marteaux,*
*Et les poissons du Tygre en tremblent sous les eaux.*
*De tour & de longueur les murs rougeastres croissent,*
*Leur ombre s'estend loin. Ia de loin ils paroissent.*
*Tout bouillonne d'ouuriers: & les foibles humains*
*Pensent au premier iour toucher le ciel des mains.*

Dieu courroucé de l'audacieuse entrepriſe de Nembrot & des siẽs, conclut de rõpre les desseins,

*Quoy voyant l'Eternel, renfrongne son visage,*
*Et d'vn son qui grondant roule comme vn orage*
*Par les champs nuageux, desracine les monts,*
*Et fait crouler du ciel les immobiles gonds.*
*Voyez, dit-il, ces Nains, voyez ceste racaille,*
*Ces fils de la pousſiere. O la belle muraille!*

Vnto the baſer ſort of people through the land;
Who greatly bent to ſee the famous tower made,
Doe labour day and night in all and euery trade. (ſtroke,
Some trip the ſpeare-wood Aſh, with ſharp-edg'd axes
And ſome the ſailing Elme, and ſome th'enduring Oke;
So they degrade the woods and ſhew vnto the Sunne
The ground where his bright eye before had neuer ſhone.
Who euer did behold ſome forraine armie ſacke
A citie vanquiſhed? ther's griefe and ioy, no lacke,
Together hurly-burld; he earts, and he lays-hold,
He drags by force, he leads; and there the ſouldier bold,
Can finde no place too ſure, nor yet no locke too ſtrong,
The whole towne in a day forth at the gates doth throng.
So quickly do theſe men pull-off with one aſſent
From thoſe Aſſyrian hills the ſhaking ornament:
The wilderneſſe of ſhade they take from off the rocks,
And ſheare off al beſwat the leuell countries locks:
The waynes and yoked Mules ſcarſe one by the other wend;
The groaning axeltrees with load ſurcharged bend.
Behold here one for mort'r is day and night abruing
Of ſome thicke-ſlimie poole the water fatly gluing.
And here the Tyler bakes within his ſmoakie kell
His clay to ſtone; and here one hollows downe to hell
So deep foundations, that many a damned Spright
Aggazeth once againe the Sunnes vnhoped light.
Heau'n ecchoes out the ſound of their mauls clitter-clatters,
And Tigris feeles his fiſh all trembling vnd'r his waters.
The ruddy-colourd walls in-height and compaſſe grow,
They far-off caſt a ſhade, they far-off make a ſhow.
The world's all on toile, and men borne all to die
Thinke at the firſt daies worke their hand ſhall reach the skie.

*A liuely deſcription of a people, buſied about a great worke.*

6. Hereat began th'Lord to ſowre his countenance,
And with dread thūders ſound that ſtorm-wiſe wont to glance
Athwart the clowdie racks, that hills wont ouerthrow
And make heau'ns ſteddy gates flaſh often too and fro,
See ſee (quoth he) theſe dwarfes, ſee this ſame raſcall people,
Theſe children of the duſt. O what a goodly ſteeple,

*God being angry with the bold enterpriſe of Nimrod and his ſollowers, determineth to breake of their enterpriſe, by confounding their language.*

en confondant leur langage.

*O l'imprenable Tour ! O que ce fort est seur*
*Contre tant de canons braquez par ma fureur!*
*Ie leur auois iuré que la terre feconde*
*Ne craindroit desormais la cholere de l'onde:*
*Ils se font vn rempart. Ie voulois qu'espandus*
*Ils peuplassent le Monde, & les voicy rendus*
*Prisonniers en vn parc. Ie desirois seul estre*
*Leur loy, leur protecteur, leur pasteur, & leur maistre:*
*Ils choisissent pour Prince vn voleur inhumain,*
*Vn Tyran, qui vent faire à leur despens sa main:*
*Qui despite mon bras: & qui, plein de brauade,*
*A ma saincte maison presente l'escalade.*
*Sus, rompons leur dessein: & puis qu'vnis de voix*
*Aussi bien que de sang, de vouloir, & de loix,*
*Ils s'obstinent au mal: & d'vn hardi langage*
*S'animent, forcenez, nuict & iour à l'ouurage:*
*Mettons vn enrayoir à leur courant effort:*
*Frappons les vistement d'vn esprit de discord:*
*Confondons leurs parole: & faisons que le pere*
*Soit barbare à son fils, & sourd le frere au frere.*

Execution de la sentence de Dieu, qui confond le langage des bastisseurs de la tour & de la cité, qui a cause de ce fut appellee Babel.

*Cela dit, tout soudain s'espand confusement*
*Vn ie ne sçay quel bruit par tout le bastiment:*
*Vn tintemarre tel, qu'on oit parmi la bande*
*Des paisans, que Denys de son Thyrse commande.*
*L'vn parle entre les dents, l'autre parle du nez,*
*L'autre forme au gosier ses mots mal-ordonnez:*
*L'vn hurle, l'autre siffle, & l'autre encore begaye.*
*Chacun a son iargon: chacun en vain essaye*
*A trouuer les accents, & termes bien-aymez,*
*Dans le berceau tremblant auec le laict humez.*

Comparaison representant le son confus de ceux qui en diuers langages parlent les vns aux autres.

*Leue toy du matin & tandis que l'Aurore*
*D'vn clair grimolement l'huis d'vn beau iour decore,*
*Escoute patient les discordantes voix*
*De tant de chantres peints, qui donnent dans vn bois*
*L'aubade à leurs amours, & chacun en sa langue*
*Perché sur vn rameau, prononce sa harangue:*
*Et lors tu comprendras quel meslange de sons*

Representatiõ de la confusion de ces bastisseurs.

*Peste-*

What mighty walls they build! Is this the Cittadell,
So reckleſſe of my ſhot that ſhakes the gates of Hell?
I ſware an oath to them henceforth the fruitfull ground
Should neuer ſtand in feare of waters breaking bound:
They doubting fence themſelues; I would by their extent
Haue peopled all the world, they by themſelues are pent
In priſon-walls of brick: I would haue beene for euer
Their maſter, their defence, their ſhepherd, their law-giuer;
And they haue choſe for King a ſauage Liue-by-ſpoile,
A Tyrant ſeeking gaine by their great loſſe and toile;
Who doth my force deſpiſe and with vaine-glory ſwone
Attempts to ſcale the walls of my moſt holy throne.
Come let's defeat their drift, and ſith the bond of tong;
Of blood, of will, of law, doth egge on all day long,
And hearten them in ſin; to ſtop their haſtie intent,

Among them let vs ſend the Spirit of diſſent;
Their language to confound, to make, both one and other,
The father ſtrange to ſonne, the brother deafe to brother.

7. Thus had he ſaid, and ſtraight confuſedly there went — *The execution of Gods ſentence.*
I know not what a brute throughout the buyldiment,
None other like (I gueſſe) then drunken peaſants make
Where *Bacchus* doth his launce with Ivy garland ſhake.
One doth his language toothe, another noſe his note,
Another frames his words vnſeemly through the throte;
One howleth, one doth hiſſe, another ſtuttereth;
Each hath his babbl', and each in vaine endeuoureth
To finde thoſe loued termes, and tunes before expreſt,
That in their cradle-bands they drew from mothers breſt.
Goe get thee vp betimes; and, while the morning gay
With rainbow-gloſſe bedecks the portaile of the day, — *A fit compariſon.*
Giue eare a while and marke the diſagreeing moods
Of winged quiriſters that ſing amid the woods
*Good-morrow to their loues*; where each one in his faſhion
Is pearched on a bough and chaunteth his Oration:
Then ſhalt thou vnderſtand what mingle-mangle of ſounds

*Peſle-meſle courоit par-my tant de maçons.*
*Porte-moy crie l'vn, porte-moy la truelle:*
*On luy porte vn marteau. Venez-çà, qu'on ciſelle,*
*Dit l'autre, c'eſt e tuille: adonc vn Cheſne on fend.*
*Sus, qu'on tende ce cable: alors on le deſtend.*
*Planchez ceſt eſchafaut: on le iette par terre.*
*Baillez-moy le vnineau on luy baille l'eſquierre.*
*On crie, on ſe tourmente, on fait ſignes en vain.*
*Ce que l'vn a ia fait, l'autre deſfait ſoudain.*
*Les confus hurlemens les mettent hors d'haleine.*
*Tant plus chacun trauaille, & moins paroiſt ſa peine.*
*Bref, comme les maçons, qui baſtiſſent ſoigneux*
*Dedans le bas courant d'vn fleuue rauineux*
*Les hauts piliers d'vn pont: voyant des monts deſcendre*
*Cent torrents tous nouueaux, & ia loin loin s'eſpandre*
*Le flot qui hait ce iong, quitte ſoudainement,*
*Fuyans deçà delà, ce beau commencement:*
*Tout ainſi ces ouuriers, voyans venir l'orage*
*De la fureur de Dieu, perdent force & courage:*
*Laiſſent là leur beſongne: & d'vn courroucé bras*
*Iettent regles, marteaux, plombs, & niueaux en bas.*

Autre elegante comparaiſon monſtrãt qu'il n'y a conſeil, induſtrie force, diligence, ni multitude, qui puiſſe reſiſter à Dieu.

4. *Now he enthroned it.* This is the expoſition of the words, *mighty hunter before the Lord*: to wit, that *Nimrod*, *Chams* nephew, did proudly liſt himſelfe vp againſt God and man. His buildings, and the beginning of his raigne could not haue beene ſuch, without offering violence to the peace and libertie of diuers families ouer whom hee bare rule: and there is no ſhew to the contrary, but that by diuers practiſes from time to time he got the Soueraignтie. The holy Scripture oftentimes by the names of hunters and chaſers, meaneth Gods enemies, and the perſecutours of his Church, *Pſal.* 91. & 124. *Ezech.* 32. *Lament.* 3. The ſeuentie Interpreters tranſlate the Hebrue text after this manner: This *Nimrod* began to be a Giant on the earth, and a huntesman, or leader of hounds before the Lord God. By the hounds of *Nimrod* may be vnderſtood his guards, and the fauourers of his tyrannie. *Moſes* called him גבר ציד *Gibor ſaid*, that is, luſtie, ſtrong, or great and mightie chaſer. Which noteth not only the ſtature and height of bodie, but alſo might and authoritie ioyned with violence, in all thoſe that want the feare of God. Now although *Moſes* in the eleuenth Chapter of *Geneſis*, where he ſpeaketh of the Citie and Tower of Babel, make no mention of *Nimrod*, yet hath the Poet aptly gathered out of the Chapter aforegoing, that *Nimrod* was the author and promoter of

thoſe

Confuſedly was heard among the Maſon-lounds.
A Trowell ho, ſaith one; his mate a beetl'him heanes:
Cut me, ſaith he, this ſtone; and he ſome timber cleaues.
Come ho, come ho, ſaith one, and winde me vp this rope;
Then one vnwinding ſtriues to giue it all the ſcope.
This ſcaffold bourd, ſaith one; one makes it downe to fare:
Giue me the line, ſaith one; and one giues him the ſquare.
He ſhouts, he ſignes in vaine, and he with anger boyles;
And looke what one hath made forthwith another ſpoiles,
VVith ſuch confuſed cries in vaine they ſpend their winde;
And all the more they chafe, the leſſe is knowne their minde.
At length as men that ſtand an arched bridge to build,
In riuers channell deepe that wont ſurround the field,
And ſodainly behold how vnexpected raine
Hath ſent a hundred floods, that downhill ſtretch amaine
Their yoake-refuſing waues; they leaue with one aduiſe
(Some haſting here, ſome there) their earneſt enterpriſe:
So when theſe Architects perceiu'd the ſtormy ſmart
Of Gods diſpleaſure come, they ſtraight were out of heart.
And there they ceas'd their work & with hands malecontent,
Rules, mallets, plomets, lines, all downe the towre they ſent.

*Another excellent comparison declaring how neither counſell, art, force, diligence, nor multitude, is able to reſiſt God.* elegant

thoſe buildings; in as much as Babel is called the beginning of his raigne, who could not any waies raigne without ſome habitations for himſelfe and his ſubiects, and conſidering that *Moſes* in the ſelfe-ſame place affirmeth, that the Cities founded by *Nimrod*, were in the countrey of Sennaar, and that in the 12. verſe of the 11. Chapter he ſaith, that theſe builders of Babel dwelt on a plaine in the countrey of Sennaar: by good reaſon the inuention and beginning thereof is here aſcribed to *Nimrod*, who by this meanes ſought to ſet his ſtate on foot. Alſo this Monarchie of Babylon, was one of the firſt, and with it that of Niniuie, as may be gathered out of the words of *Moſes*. But the more particular diſcourſe of theſe matters, and diuers other queſtions concerning *Nimrod* and his outrages, require a larger commentarie.

5. *Like as the Vulcan weake.* The Poet ſaith, that as a ſmall deale of fire let fall by ſome Shepherds among the drie leaues of a great Forreſt, ſetting it ſelfe, and hatching (as it were) the heat a while, at length with helpe of the wind, groweth to ſo great a flame, that it taketh the whole Forreſt, and leaueth not a *Driad*, that is, not a tree in his proper or naturall barke: So the words firſt vttered by *Nimrod*, then blowne with the bellowes of his Minions and fauourites ſet the hearts of the people on fire, that he ſoone obtained

obtained his purpoſe. This is it that *Moſes* noteth in the eleuenth Chapter of *Geneſis*, the third and fourth verſes, *They ſaid one to another* (the chiefe men hauing put it in their heads) *Come, let vs make bricke, and burne it well in the fire: ſo had they bricke in ſtead of ſtone, and ſlime had they in ſtead of morter. Then ſaid they, Goe, let vs build vs a Citie, and a Tower, whoſe top may reach vnto the heauens, that we may get vs a name, leſt we be ſcattered vpon the whole earth.* The Poet in his verſe diſcourſeth vpon this deuiſe. It is thought that this proud building was begun about an hundred and fiftie yeares after the Floud. The good Patriarch *Noe*, that liued yet long time after, ſaw his poſteritie confounded and ſcattered: for ſo it was the Lords will to exerciſe the patient faith of his ſeruant, to whom in recompence he ſhewed the effect of his bleſſings in the family of *Sem*, where ſtill remained the Hebrew tongue, together with the doctrine and diſcipline of the true Church. Now out of this hiſtory of *Moſes* touching the building of the Towne, and the confuſion of the builders, is ſprong (as it ſeemeth) the fabulous diſcourſe of the Poets, ſet downe by *Ouid* in his firſt booke of *Metamorphoſis*, touching the Giants that heaped hilles one vpon another to ſcale heauen, and diſpoſſeſſe Iupiter of his throne. Thus hath Satan endeuoured to falſifie the truth of ſacred hiſtorie. Well, this arrogant building ſheweth vs how vaine are the imaginations of worldly men; namely, to ſet at naught the true renowne of heauenly life, and ſeeke after the falſe of earth. Carnall men haue no care at all to worſhip and reuerence the name of the true God, they regard only to be accounted of themſelues, and ſo to write their names in the duſt. Againſt the attempts of the men of Babel, and all their ſucceſſours, let vs oppoſe theſe ſentences, the 18. and 21. of *Prouerbs*. The name of the Lord is a ſtrong tower, thither ſhall the iuſt repaire and be exalted. There is no wiſdome, nor vnderſtanding, nor force, can preuaile againſt the Lord: and that which is written Pſal. the 127. Except the Lord doe build the houſe, the builders labour but in vaine.

6. *God ſeeing this:* Moſes in the 5. and 6. verſes of the 11. chapter ſaith: Then the Lord came downe to ſee the Citie, and Towre, which the ſonnes of men had built. And the Lord ſaid, Behold the people is one, and they all haue one language, and this they begin to doe, neither can they now bee ſtopped from whatſoeuer they haue imagined to doe: come on, let vs goe downe and there confound their language, that they vnderſtand not one another. Then he addeth the execution of the ſentence, ſaying; So the Lord ſcattered them from thence vpon all the earth, and they left off to build the Citie. Therefore the name of it was called Babel, becauſe the Lord did there confound the language of all the earth, and ſcattered them from thence ouer all the world. God, that is all in all, neuer changeth his place, he goeth neither vpward nor downward, but the Scripture ſaith, hee goeth downe then when he worketh any thing on earth, which falling out beyond and againſt the ordinary courſe of nature, witneſſeth his particular preſence. Vnder theſe few words of Moſes, a many things are to be conſidered: chiefly, he noteth the great ſinnes of the builders, in that he bringeth in the Lord, iudge of the whole world, vouchſafing to bow downe his eyes particularly vpon

that

that fooliſh people. For it is not without cauſe that the great God of heauen and earth ſhould ariſe from his throne, and (if I durſt ſo ſay) leaue the palace of his glory to come and view theſe durt-dawbers or morter-makers. By this manner of ſpeech Moſes ſheweth, and giueth vs to vnderſtand, that, long time before, theſe Babylonians had built in their hearts moſt wonderfull high and ſtately towers, and that long agoe they had bak'd in the fire of their concupiſcence ſome maruellous brickes: to wit, they had much counſailed one with another, and diſcourſed of meanes to get renowme, and found no better way to attaine their purpoſe, then to raiſe a tower vp to the heauens, to rauiſh with aſtoniſhment all thoſe that ſhould behold it. So Moſes ſaith that this pride and froward ſelfe-truſt deſerued a grieuous puniſhment: but as God is perfectly iuſt, ſo layeth he vpon the builders a chaſtiſement proportionable vnto their offence.

7. *Thus had he ſaid and ſtraight.* In God it is all one to will and to doe. And further he ſendeth not lightning, winde, nor tempeſt againſt the tower; but contenteth himſelfe to ſtrike the proud and puffed-vp braines of the builders: and ſo the building founded vpon their folly was ouerthrowne by their fooliſh iangling that God mingled with their language; and the vainglorious maſons inſteed of their imagined renowne, haue gotten themſelues euerlaſting ſhame. Who would haue thought that God had had ſo ready ſuch kinde of rods to puniſh mankinde withall? But let the Reader conſider whether the world at this day be not full of Babel-towers. Marke what a number of men doe in euery kinde of vocation. Sith I doe not take vpon mee but to write bare Annotations, I leaue it to the Readers conſideration, who may ſee, now more then euer, that the world continueth the building of Babel: that is, men madly gainſet their owne wiſedome and power againſt the wiſedome and power of God; who treading as it were with woollen feet, and ſtealing on ſoftly, is able with an arme of Iron to ſurpriſe and ſeize vpon theſe builders, and turne by diuers meanes their vaine purpoſes and weake endeuours to naught. The Poet hath vſed many very fit compariſons to repreſent the confuſion of theſe workmen. The firſt is taken from that which we ſee fall out in a great rabblement of Peſants, ouerruled by the Launce or Mace of *Bacchus*: that is, ſuch as haue the wine in their heads, and are drunken: for among ſuch people is commonly heard a ſtrange confuſed noiſe and iangling, as the Church-ales and Wakes, and other ſuch paſſe-times doe now and then declare. The ſecond is taken from the chirping of Birds, in voice and ſong diuers. The third from Maſons, conſtrained by the ſodaine rage of a land-flood, to leaue off the begun worke of a Bridge. And here is a liuely deſcription of Gods iudgements, together with their degrees and conſequences: namely, in the confuſion of vnderſtandings firſt, then of ſpeech, and laſtly of the whole company; which being vnable longer to continue, was quickly ſo ſcattered, that (as *Moſes* ſaith) they ceaſed to build the Citie.

Detestation de l'audace de Nembrot & des siens, cause de la desunion & barbarie des peuples.

*O superbe reuolte, ô traistre felonnie,*
*Voy de quelle façon l'Eternel t'a punie*
*Par ce bigarrement! Las! se langage doux,*
*Sainct lien des eitez, puissant frein de courroux,*
*Mastic de l'amitié, iadis vni, s'esgare*
*Et cent ruisseaux taris. C'est or richement rare,*
*Dompte-orgueil, charme-soin, traine-peuple, emble-cœur*
*Meslé change de son, de poids, & de couleur.*
*Ce don se sophistique, & du Nort iusqu'au More*
*La cheute de Babel confuse bruit encore.*

Incommoditez causees par la confusion des langues aux bastiment de Babel.

*Le Finlandois eust peu visiter l'Africain,*
*L'Indien l'espagnol, l'Anglois l'Amiricain,*
*Sans aucun interprete. Auiourd'huy le riuage,*
*Qui borne nostre bourg, borne nostre langage:*
*Et sortant quatre pas hors de nostre maison:*
*Muets, las! nous perdons l'outil de la raison:*

Commoditez contraires.

*Ou bien si nous parlons au peuple moins estranges,*
*C'est par bouche empruntée, ou par gestes estranges.*
*Sans maistre & sans trauail, en suçant le laict dous,*
*Nous apprenions la langue entendue de tous:*
*Et les sept ans passez, sur la poudre de verre*
*Nous commencions tirer la rondeur de la terre,*
*Partir, multiplier: & montant d'art en art,*
*Nous paruenions bien tost au sommet du rempart,*
*Où l'Encyclopedie en signe de victoire*
*Couronne ses mignons d'vne eternelle gloire.*

Misere des hõmes depuis la confusion des langues apres la cognoissance desquelles ils vieillessent, & le plus souuent n'ont cognoissance que des mots.

*Ore tousiours-enfans nous vieillissons apres*
*La langue des Romains, des Hebrieux, & des Grecs.*
*Nous n'auons que babil: & pour la cognoissance*
*Des secrets de Nature, ou de l'Vnique essence,*
*Qui donne essence à tout, nous vacquons sans repos*
*A plier bien vn Verbe, à trouuer de beaux mots:*
*A mettre au trebuchet les syllabes & lettres:*
*Et pendons, ia chenus, de la bouche des maistres*
*Qui nous monstrent à lire: & nous mettent en main*
*Vn petit Alphabet, au lieu du droict Romain,*
*Des œuures d'Hipocrate, & du volume encore,*
*Où Dieu se communique au lecteur qui l'adore.*

*Et que*

8 O proud rebellion! ô traiterous impietie!
In what a fearefull ſort, by this thy tongues varietie,
Hath God thee puniſhed? alas that pleaſant tongue,
That holy bond of townes, of anger bridle ſtrong,
Strong glue of amitie, once one, now doth waifare
A hundred narrow wayes: this gold ſo richly rare,
Wrath-taming, charming-care, men-tyſing, hart-entangling,
Both color, weight, and ſound hath loſt by mingle-mangling.
This gift corrupted is, and from the North to South
Confuſed Babels fall ſounds yet in euery mouth.
The cold Finlanders once might viſit Affricans,
The Spaniſh Indians, th'Engliſh Americans,
Without Interpreter; but now the compaſſe ſmall
That doth our Cities bound, our language bounds withall:
And if we from our home but ne're ſo little went,
Dumbe ſhould we ſeeme, and reft of reaſons inſtrument.
Or if we ſpeake to ſome that are but neighbour Nations,
'Tis by a borrow'd tongue, or by ſtrange animations:
Without or Schoole, or paine, and ſucking mothers breſt,
We might haue learn'd the tongue that euery thought expreſt,
And after ſeuen yeeres old vpon the gliſtring ſand
Begun to draw with skill the ſhape of Sea and Land;
To part and multiply; and ſo from skill to skill
We might haue climbed ſoone the double-pointed hill,
Where Arts-perfection, in ſigne of their victorie,
Her fauourites doth crowne with euerlaſting glory.
Now, euer baby-like, we, ere we learne to ſound
The Latine, Hebrew, Greeke, are going to the ground.
We learne but eu'n to prate, and for the deepe inſeying
Of Natures ſecreſies, and of that onely Being
Which makes all things to be, we labour, as in maze,
To coniugate a verbe, and regiſter a phraſe.
In age we learne to ſpell, like young Grammaticaſters,
And nought we know without authoritie of Maſters;
Who teach vs ſtill to read, and put into our hands
An *A. B. C.* for what the Ciuill Law commands:
Inſtead of Phyſicke skill, and of that holy Writ,
Where God's to them reueal'd, which godly readen it.

*The harmes that men ſuffer by the confuſion of ſpeech.*

La langue Hebraique en la bouche de tous auant la confusion des langues.

*Et que diray-ie plus? On disoit en tout lieu*
*L'idiome sacré, le langage de Dieu:*
*Langage qui parfait, n'a point de caractere,*
*Qui ne soit enrichi de quelque grand mystere.*
*Mais depuis ceſt orgueil chaſque peuple vſe à part*
*D'vn iargon corrompu, effeminé, baſtard,*
*Qui chaque iour ce change: &, perdant ſa lumiere,*
*Ne retient preſque rien de la langue premiere.*

Les Phrygiens & Egyptiens debatent de l'ancienneté de leurs langages & s'en rapportent à deux enfans, qui iugét à l'auantage des Phrygiens.

*Iadis les Phrygiens, & ceux-là que le Nil*
*Paiſt, alme, d'vn deſbord heureuſement fertil,*
*Deſireux de ſçauoir quel de leur deux langages*
*Eſtoit pluſtoſt en eſtre: ils commirent, mal-ſages,*
*Le droit de l'eloquence au mol begayement,*
*Et firent iuge ceux qui n'ont point iugement:*
*Sçauoir deux enfançons, que leurs muettes meres*
*Nourrirent dans l'effroy des lieux plus ſolitaires,*
*Sans que d'aucun humain la charmereſſe voix*

8. *O proud rebellion.* A fine deſcription of euils enſuing this confuſion of ſpeech. Firſt, the acquaintance of all mankinde together, the knot and loue-bond of Nations, is ſo looſened and broke, that ſcarſe is there found any remedy for it, ſome of them not thinking on, or not at all caring for others. Secondly, that onely one language which decked and imbelliſhed the acquaintance and fellowſhip of men, that kept them in peace and temper, ſuch as it was, that made them all well appaid, that moued each one to his dutie, and was much regarded of all, hath loſt all this by this change; and in a word, hath neither ſhew, nor grace of a language: inſomuch, as euen at this day the fall of the Tower of Babel is heard from North to South, from Eaſt to Weſt. That is to ſay, in the diuerſe languages of ſo many Nations, we may obſerue almoſt nothing elſe but a kinde of chattering and confuſed ſound, neither fit, nor comely, nor expreſsing at all the nature of things: At leaſt one people ſo iudgeth of anothers tongue. For I pray you what pleaſure taketh a Frenchman to heare a Moſcouite or a Mexican ſpeake? And euen the tongues that we vnderſtand, and ſpeake (as we thinke) reaſonable well, what are they vnto vs in reſpect of our mother tongue, or the principall tongues? Thirdly, whereas the Nations dwelling fartheſt aſunder, might eaſily haue come together, beene acquainted, and trafficked one with another: Now a man is no ſooner gone out of his owne doores, but hee hath much adooe to vnderſtand thoſe that he meeteth withall; and if he ſet foot in any farre countrey, hee needeth interpretours, or muſt haue ſpent a long time before to learne the tongue, or elſe muſt ſpeake by ſignes, or alwayes hold

9 Nay, ſhall I tell you more? they ſpake in eu'ry place
That holy tongue of God; ſo full of ſence and grace,
As not a letter it hath, no not a point ſo ſmall,
Without ſome ornament exceeding myſticall.
But ſince the proud reuolt, in ſundry ſort they prate
A baſtard bibble-babble, impure, effeminate,
And change it eu'ry day; ſo looſing all their light
They vtter not a word of that firſt language right.

*The Hebrew tongue generally ſpoken before the confuſion of tongues.*

10 Once when th'Inhabitants of plenty-flowing *Nile*,
With men of *Ida* ſtroue for elderſhip of ſtile,

*The Phrygians and Egyptians contend for antiquitie of tongue.*

The right of Eloquence they tri'd by ſtammering,
And ſuch as iudgement lackt they ſet to iudge the thing;
To wit, two ſucking babes, whom their two Mothers dumbe
In hermitages kept, where no man elſe did come.
No charmy voyce of man was heard ſound neere the place,

hold his peace, and line like a dumbe creature. Fourthly, to amplifie further this miſerie, the Poet ſheweth that if this diſorder had not happened, a man might haue learned in ſhort time all the Liberall ſciences, and gained the top of that hill where *Encyclopædia*, (that is, the full compaſſe of all Arts) croweth all ſuch lawfull aſpiring mindes: and in a word, obtained the perfect knowledge of all things; whereas now we ſpend our whole life in the learning words of the Hebrew, Greeke, and Latine tongues, and that is nothing elſe but babling: and in ſtead of being well ſeene in the heauenly Philoſophie, and that of this lower world, wee muſt take paines in ſyllables and words, circuits of ſpeech, and other like exerciſes, vntill we be gray-headed and white-bearded, and ſo end our liues ſcarſe hauing yet attained any ſufficient knowledge of Law, Phyſicke or Diuinitie, that are the chiefe profeſſions. The learned know how hard a matter it is to haue a good ſtile, which is called πρόπ & παιδείας, the meaſure of learning; and that *Ariſtotle*, who hath ſo excellently well ſet it downe, in that wonderfull worke of his, commonly called the Organ, is vnderſtood but of a few. What may a man ſay then of the moſt part of the diſcourſes and ſpeech of men now adayes liuing? It is nothing but babble, it is Babel it ſelfe. I ſpeake not here of the ſubſtance of things, but of the faſhion, order, and manner that is vſed to make them bee conceiued of thoſe to whom wee ſpeake, be they neuer ſo cunning in the tongue themſelues. Then of Barbariſme and ignorance, what ſhall a man thinke?

*Reſonnaſt à l'entour de trois-fois douze mois.*
*Eux conduits au milieu & des peuples de Xante,*
*Et des Egyptiens, d'vne halaine impuiſſante*
*Crient Bec pluſieurs-fois, Bec, bec, eſt le ſeul mot*
*Et que leur langue forme, & que leur bouche eſclôt.*

Refutation du iugement de ces enfans.

*Adonc les Phrygiens ſachans qu'en leur langage.*
*Bec vent dire du pain, peignent de leur courage*
*La ioye ſur le front, pour auoir en tant d'heur*
*D'obtenir de Nature arreſt en leur faueur.*
*Sots! qui ne penſoient pas que les bélantes troupes,*
*Qui retondoyent les fleurs des plus voiſines croupes,*
*Leur enſeignoit ce terme: & que les mots Gaulois,*
*Memphiens, Grecs, Hebrieux, Troyens, Latins, Anglois,*
*Ne naiſſent auec nous: ains que chaſque langage*
*S'aprend & par hantiſe, & par vn long vſage:*
*L'aptitude à parler demeurant ſeulement*
*Naturelle aux humains, comme l'autre ornement,*
*Qui richement diuers, les rend plus diſſemblables*
*Aux ſtupides troupeaux des beſtes miſerables.*

Reſpõſe à l'obiection prinſe de la voix confuſe des animaux.

*Que ſi tu mets en ieu que le Taureau mugit,*
*Le tardif Aſne brait, & le Lyon rugit*
*Ore haut, ore bas: & que par tels langages*
*Ils nous ſemblent, diſerts, deſcouurir leur courages:*
*Ce ne ſont point des mots, ains des expreſſions*
*Du brouillé mouuement de peu de paſſions:*
*Des indices confus de douleur, de triſteſſe,*
*Dire, de ſoif, de faim, d'amour, ou de lieſſe.*

Reſponſe à la ſeconde obiection prinſe du gazouillis des oiſeaux.

*On en peut dire autant de ces chantres ailez,*
*Qui ſur les verds rameaux des buiſſons reculez*
*Gringotent le matin. Car bien que, comme il ſemble,*
*Deux à deux, trois à trois, ils deuiſent enſemble:*
*Que leur voix ſe flechiſſe en cent mille façons:*
*Qu'ils decoupent hardis, cent mignardes chanſons:*
*Qu'Apollo ait eſté diſciple en leur eſchole:*
*C'eſt vn ſon ſans ſujet, des notes ſans parole:*
*Vne chanſon redite en vn iour mille fois:*
*Vn diſcours qui, muet, ſe perd dedans les bois.*

Till three times had the Sunne runne out his yeerely race.
When brought they were abroad, and ſet betwixt the people
Of *Pantus* and of *Nile*,, they cry with voices feeble,
And often cry they *Bee: bee,bee* is all the ground
That either tongue can frame,or elſe their mouth will ſound;
Whereat the men of *Xanth*, who knew the word implide
In *Phrygian* language Bread, in face they ſignifide
The ioy they felt in heart, and thought them highly bleſt
T'obtaine on their behalfe dame Natures owne arreſt.

11 O fooles! who neuer caſt how that the bleating flocks
That ſhore the tender flowres vpon the neighbour rocks
Had taught them ſuch a tongue, and that the Dardaniſh,
French, Latine, Hebrew, Greeke, Egyptian, or Engliſh,
They are not borne with vs; but well may be diſcerned,
That euery tongue by haunt and by long vſe is learned.
Diſpoſednelſe to ſpeech indeede is Natures gift;
As is the grace of tongues diuerſitie and ſhift,
So variably rich, and richly variable,
As makes a man to beaſt the more vncomparable.
And if you liſt oppoſe, how that the Bull he bellowes,
The ſlothfull Aſſe doth bray, the Lyon and his fellowes
Now treble roare, now baſe, and by thoſe tunes ye finde
They ſeemen eloquent to make vs know their minde:
I ſay theſe are no words but onely declarations
Of their diſquiet ſturres, prouokt by ſundry paſſions;
Confuſed ſignes of griefe, or tokens of their ſadneſſe.
Of ioyfulneſſe, of loue, of hunger, thirſt, or madneſſe,

*Men onely ſpeak. An anſwere to the obiection taken from the vndiſtinct voyce of beaſts.*

*An anſwer to a ſecond obiection taken from the chirping of birds.*

The like may well be ſaid of that light-winged quier
That on the greene-locke heads of Oake, Elme, Aſh and Brier
Record the morning lay: for though (as is the weather)
By two, by three, by more, they ſeeme to talke together,
And though their voice it bends a hundred thouſand wayes,
And deſcant though they can a hundred wanton layes;
Though great *Apolles* ſelfe within their Schoole was taught;
A groundleſſe tune it is of notes entending naught:
A thouſand times a day the ſelfe-ſame ſong repeated,
A dumbe diſcourſe, amid the wilde of woods defeated.

*An anſwer to the third obiection touching Parrets.*

But

Auantage de l'homme, doué de rayſon, par-deſſus tous autres animaux.

*Mais le ſeul homme peut diſcourir d'attrempance,*
*De force d'equité, d'honneur, & de prudence,*
*De Dieu, du ciel, de l'eau, de la terre, & des airs,*
*Auec termes choiſis, ſignifians, diuers:*
*Deſuelopant ſon cœur, non par vn ſeul langage,*
*Ains comme Scaliger merueille de noſtre âge,*

Louange de Ioſeph Scaliger, tres-docte entre les doctes de ce temps.

*Le Soleil des ſçauant qui parle eloquemment*
*L'Hebrieu, Gregois, Romain, Heſpagnol, Alemant,*
*François, Italien, Nubien, Arabique,*
*Syriaque, Perſan, Anglois, & Chaldaique,*
*Et qui, Chameleon, transfigurer ſe peut,*
*O riche, ô ſouple eſprit! en tel autheur qu'il veut:*
*Digne fils du grand Iule: & digne frere encore*
*De Sylue ſon aiſné, que la Gaſcongne honore.*
*Mais quant aux Perroquets, qui faiſant leur ſe jour*

Reſponce à la troiſieſme obiection touchãt les Perroquets ſemblables à l'Echo, & parlans ſans parler.

*Dans vn logis percé de toutes parts à-iour,*
*Plaident auecque nous la palme deloquence:*
*Prononcent tout au long des Creſtiens la Croyance:*
*Rediſent du Seigneur la deuote oraiſon:*
*Appellent nom par nom tous ceux de la maiſon:*
*Ils ſont tels que la Voix, qui de noſtre voix fille,*
*Par les creuſez vallons, importune, babille,*
*Sans ſçauoir qu'elle dit. En vain ils battent l'air,*
*Et parlant ſans s'entendre, ils parlent ſans parler,*
*Sourds à leur propre voix: d'autant que le langage*
*N'eſt rien que de l'eſprit vn reſonnant image:*
*Meſme qu'and il eſt court, qu'il eſt peint, qu'il eſt doux,*
*Et tel quauant Nembrot il eſtoit ſceu de tous.*

9. *What ſhall I tell you more?* *Moſes* ſaith, in the beginning of the eleuenth Chapter, that then (that is, many yeares after the Floud, and about the ſame time when *Chams* poſteritie left the Eaſt parts to come and dwell in the plaine of Sennaar) the whole earth was one language and one ſpeech, to wit, *Noe* and his children: and all the families from them iſſued, though they dwelt not together, yet ſpake they all the ſame language. All of them parted not from the Eaſt to the foreſaid plaine of Sennaar: but likely enough is their opinion, that hold that *Noe* and *Sem* parted not ſo ſoone ſo farre aſunder, and eſpecially that they accompanied not theſe builders of Babel, who ſought renowne, and ſet vp their reſt in this world. A man

may

But onely man hath powre to preach of modeſtie,
Of honour, of wiſedome, of force, of equitie,
Of God, of heau'n, of earth, of water, and of ayre,
With words of good import, yee cull'd and ſundry-faire.
Vnfoulding all his thoughts not onely in one language,
But like to *Scaliger*, the wonder of our age,
The Lampe of learned men, can wiſely ſpeake and much,
In Latine, Hebrew, Greeke, Engliſh, Italian, Dutch,
In Spaniſh, Arabicke, French, and Slauonian,
Caldean, Syrian, and Ethyopian.
This man Camelion-like will make his transformation,
(O rich, ô pliant wit!) to any authors faſhion.
Great *Iulies* worthy ſonne, great *Syluies* yonger brother,
In Gaſcany renoun'd more then was euer other.
But as for Popiniayes, that paſſing all their rages
Within the pearced grates of thorow-ayred cages,
In eloquence are bould to plead with vs for chiefe,
Pronounce all thorow-out the Chriſtian beliefe;
Repeate the forme of Prayer that from our Sauiour came;
And all the houſhold call together name by name;
They like dame Eccho be, our ſounding voices daughter,
That through the vaulted hils ſo rudely bableth-after,
Not weening what ſhe ſaith: In vaine this ayre they breake,
And ſpeaking without ſenſe, they ſpeake, but nothing ſpeake:
As deafe vnto themſelues: for language is definde.
A voyce articulate that repreſents the minde:
And ſhort it was, and ſweet, and deckt with many a flowre,
And vnderſtood of all, before the Babell towre.

may aske now what was that only language they ſpoke in the world before the Floud, and after, vntill the building of Babel. The Poet anſwereth, it was the language of God himſelfe. Hereupon ariſeth two opinions: The firſt is, of thoſe that to honour their countrey, after the example of ſome ancient Heathens, would make vs beleeue they are ſprung of the earth, or fallen from the Moone, and thinke their ſpeech the moſt excellent of all other. The Ægyptians and Phrygians haue long ſithence debated this matter, as ſhall be ſaid more at large in the next Section. A few yeares agoe a Phyſitian of Brabant named *I. Goropius*, ſet forth a great booke entituled *Origines Antuerpiana*, wherein he aimeth eſpecially at this marke, to proue

the Cymbrike tongue (which in his opinion is the baſe Almaine) to be the firſt ſpeech of the world. Since his death a certain writer of Liege, hath ſet forth many other books of his about the ſame matter: and in one of them, that is called *Hermathena*, this Cymbrike tongue or low Dutch, is preferred far aboue the Roman, Greek & Hebrue. It asketh a long diſcourſe to anſwer his Reaſons: for this time I will anſwer but in a word: Namely, that all that which he alledgeth for the preheminence of his owne tongue, is a meere cauill, that is called in the Schooles, *Petitio principij:* when a Sophiſter taketh for granted that which is expreſly denied him, and hee knowes not how to proue. *Goropius* groundeth all his diſcourſe on this: that the Cymbrike tongue hath borrowed nothing of any other, and that the Hebrue is comen of it, and euen borroweth of the Cymbricke. This a man will denie *Goropius* and his diſciples: and whereas they ſhew ſome Hebrue words or Phraſes that reſemble the words and termes of the baſe Almaine, and ſo conclude that *Adam* ſpake low Dutch, and that the language of *Moſes* and the Prophets is hard, ambiguous, poore, and borrowed of the Cymbricke, which they were not well able to follow: I anſwer, that they are deceiued, and that on the contrary they ought to ſay, the Hebrue was before all other tongues; who were begun in Babel, and haue ſithence brought forth infinite others, as the high and low Dutch, and other like, now vſed in the world. I would the learned profeſſors of principall tongues would find ſome time to refute the allegations of *Goropius:* Eſpecially thoſe that make againſt the Hebrue, which he hath too faucilie diſgraced in the ſecond booke of his *Hermath*, *Pag.* 25. 26. *&c.* The ſecond opinion, which I hold with the Poet, is, that the Hebrue tongue, incloſed chiefly in the Canonicall bookes of the old Teſtament (which haue beene wonderfully preſerued vntill our time) is the firſt ſpeech of the world, and the ſame that *Moſes* meant, when he ſaid, *The whole earth had one mouth or language, before the building of Babel.* The reaſons therof are touched in a word by the Poet, who doth hereafter treat of them more at large, as wee haue alſo noted in the margent, and meane to ſpeake ſomewhat thereof in the 12. Annotation. Now whereas this firſt language hath at this day no letter nor word, but is full of maimes and miſeries, it may be ſaid of euery tongue ſince the confuſion: that it is nothing but corrupt iangling, weake, vncertaine, and changing euer from time to time, as many haue already ſhewed heretofore. The Greeke and Latine tongues haue changed fiue or ſixe times: and the learned know what wrangling there hath beene about the writing, pronouncing, and diſpoſing of their termes and phraſes. Then what is to be ſaid of the Greekiſh and Latiniſh tongues, thoſe that are but apes of the other? What of the barbarous, ſtrange, and new tongues? Or of thoſe whoſe fooliſh pronunciation only no man can abide, or of others that by vſe, time, and force of people, are waxen current? But this I leaue to ſuch as liſt to Comment hereupon at large.

10. *Long ſince the Phrygians.* The Egyptians, being euer great braggers, vaunted long agoe that they were the moſt ancient people of the world: a certaine King of theirs named *Pſammetichus*, attempted to ſearch out the truth;

truth; and for that end thought meet by ſome meanes to diſcouer what was the firſt language of the world: Thus, he tooke two new-borne babes, and deliuered them vnto ſhepheards to be nouriſhed, commanding they ſhould be brought vp in a ſecret ſtaule, there to ſucke the milke of Goats, and ſtraitly forbidding, that none ſhould come there to pronounce any word before them: then after a certaine time when they were of age, they ſhould be left alone, and made to faſt a while. Now ſo ſoone as they were paſt three years old, their gouernour hauing in all points accompliſhed the Kings commandement, came to open the ſtaule, and then the two children began to crie *Bec, bec*: the ſhepheard ſaid not a word: they repeat ſtill the words: and he let his Maſter vnderſtand thereof, who cauſed the children to be brought ſecretly vnto him, and heard them ſpeake. So when the meaning of the word was asked, and the Egyptians vnderſtood it ſignified bread in the Phrygian tongue, they granted the preheminence of antiquitie vnto the Phrygians. *Herodotus* writeth that the Prieſts of *Vulcan*, in the Citie of *Memphis*, told him the ſame tale. There are ſome others that thinke theſe Babes were brought vp of dumbe nurſes: howſoeuer it be, ſure it is that the pride of the Egyptians was by ſome ſuch deuiſe daunted. *Suidas*, touching the very point, ſaith that babes nouriſhed of a Goat, muſt needs crie ſomewhat like a Goat, and ſuch was the ſound of the word *Bec*; a meet reward for his wiſdome that made ſuch a triall. The Grecians in old time were wont to call an old dotard Βηκκηπάλωφ, a word compoſed of *Bec* and σελήνη, the Moone: the ſame is turned into a prouerbe which *Eraſmus* expoundeth. But *Goropius* in the fifth and ninth booke of his *Origines* playeth the ſubtill Sophiſter, as his manner is, and vſeth his beake vpon the word *Bec*: concluding, ſince *Bec* in low Dutch ſignifies bread, and *Pſammetichus* his babes called for *Bec*, that ſo long agoe they ſpoke low Dutch; whereupon it followeth, that his tongue was the moſt ancient of the world. He calleth alſo his diſcourſes vpon the ſame Βεκεκεſελανεα, offering the ſubiect of a Comedie to ſome new *Ariſtophanes*. But let vs conſider the anſwers of the Poet to the Phrygians, and to *Goropius*.

11. *O fooles, that little thought.* The firſt anſwer is, that this word, *Bec*, that the children ſpoke, was a confuſed ſound comming neare the crie of Goats: And how could they aske bread, ſeeing that they vnderſtood it not, neuer heard it ſpoken by any body, neuer heard the meaning of it? The ſecond is, that words are not borne with vs, but that we learne them by haunt and long vſage. If they were borne with vs, doubtleſſe theſe infants would haue ſpoken as well other words: for the vnderſtanding being moued, the belly pinched with hunger, would not content it ſelfe to expreſſe his paſſion in one ſyllable. The third is, that men are onely the right and proper ſpeakers, yet if they be not taught it, and thereto faſhioned, but are brought vp among beaſts, in ſtead of a right and framed ſpeech, they ſhall make but a ſound and crie confuſed like vnto beaſts. In a word, I take this diſcourſe of *Herodotus*, touching the two infants and their *Bec*, to be but a tale made vpon pleaſure, and a very heard-ſay; and there-againſt I oppoſe the antiquitie of the Hebrue tongue. Yet if I were bound to beleeue *Herodotus*,

*vodotus*, I would say the Phrygians Bec was drawne from the Hebrues לחם *Lechem*. The disciples of *Goropius* will confesse that the Phrygians are come from the successours of *Noe*: so can it not seeme strange vnto them, that I say the *Phrygians* retaining some tokens of their grandfathers language, haue (like infinite others) lengthned and shortned the most part of the words: some whereof yet remaine whole, to witnesse the antiquity and principalitie of the Hebrue tongue. After this the Poet answereth those that build vpon the vnframed noise of beasts, the chirping and chattering of birds, and the babling of Parrets, to proue the birth of speech with vs, and cast a cloud ouer that perfection he granted only to the first language; and so he saith that man only endued with reason, is the only creature on earth capable of distinct, ordered, important, and proper speech, and further speaketh many seuerall tongues: whereof he bringeth in for example the learned *Scaliger*. Hence it ensueth that a man cannot learne to speake, if he be brought vp among beasts that haue no reason whereby to deserue the name of a speech, or to vse the same aright: or if he be brought vp with such as are dombe, of whom he can learne nothing but signes and confused sounds, he will neuer speake treatably, nor vnderstand any thing, except another doe speake first vnto him, and make him vnderstand the speech with often repeating: As appeareth not onely in young children, but in the oldest men also, who learne as long as they liue the words and names of those very things which they haue oftentimes seene before. It followeth then, that all the discourse of the *Phrygians* Bec is a deuised tale, and therefore vnworthy for them to build vpon, that goe about to proue the *Phrygian* tongue, or theirs that would draw their pedegree from the *Phrygians*, to be the first language of the world. Another man may finde in his owne tongue a many like words, and draw thence as good conclusions as *Goropius* doth. But a strange thing it is, that the Heathen Authors haue said nothing, nor made any mention in their bookes of the beginnings and occasions of diuersitie of tongues: especially that the *Grecians*, and other such learned people that haue professed the knowledge

La langue Hebraique est la premiere de toutes les autres, pource qu'elle exprime toutes choses en peu de mots.

*Or quand i'entre en discours, que la langue Hebraique*
*Auec bien peu de mots heureusement explique*
*Les pensers plus brouillez: & guide l'auditeur*
*Par tous les plis secrets de's Dedales du cœur,*
*Beaucoup mieux que la Grecque auec ses Synonymes,*
*Epithetes hardis, metaphores sublimes,*
*Ses complements de mots, ses diuers temps, ses cas,*
*Et mille autres beautez dont on fait tant de cas:*

Elle comprend vne infinité de secrets en ses

*Quand ie pense à par-moy que l'Escole Rabbine*
*Treuue dans l'Alphabet de la langue diuine*
*Tout ce qu'on voit de l'œil, tout ce qu'on croit par foy,*

Et

of all things, knew not the beginning of their owne language. *Moſes* only hath ſet vs downe this notable hiſtory, and opened to the Heathen the ſpring of their tongues. And this further is to be wondered at in the Hiſtorie of Babel, that the Hebrue tongue alone, as being the firſt of the world, hath remained among that people that were the Church of God, where the Meſſias was borne, and from whence aroſe the preaching of the Goſpell, touching the appearance of the promiſed Sauiour: which Goſpell hath ſithence by the gift of tongues, and miniſterie of the Apoſtles, ouerſpread all the parts of the world. Thus *Moſes* handling the beginning of tongues, proueth his hiſtorie to haue long fore-gone all others, and therewithall engraueth vpon the gates and walls of the Citie and Tower of Babel, a goodly warning to all men, to flie and auoid Atheiſme, and all vaine-glorious folly, which buildeth Towers againſt Heauen, and rebelleth againſt God: who ſuffereth the wicked to aduance and hoyſe vp themſelues the ſpace of ſome few moneths or yeeres, to the end he may giue them a fearefull ouerthrow at length. What would the preſumption of a man haue done (ſaith Saint *Auguſtine*) when algate the top of this Tower had raught vnto the cloud? It is humilitie that lifteth vp the heart on high, to the Lord, not againſt the Lord: ſhe it is that leadeth vs the true, right, and ſure way to heauen. Theſe few words I thought good to adde vnto the reſt, becauſe the proud aſpiring minde of man cannot be ſufficiently diſcouered, nor too much cried out on. Whereas theſe builders buſily forecaſt in their minde, and laboured to make themſelues renowned among their poſteritie, and thought men of ſome worth; let vs remember that the true praiſe conſiſteth not in workes of goodly outward ſhew, but in ſuch as are good indeed, and approued of God. So let vs returne to the text of the Poet, who hauing touched in a word the beginning of tongues, and refuted ſome contrary obiections, ſheweth now which of all the tongues that haue beene, are, or ſhall be in the world, ought to be accounted the chiefe and moſt ancient, and whereof a man may truely ſay, it is the moſt excellent of all other.

13. Now when I duly wey how th'Ebrew doth report,
And readily expreſſe in words both few and ſhort,
Moſt cumberſome conceits, and through each ſecret plight
Of reaſons Labyrinth affords the reader light;
Yea farre aboue the Greeke with her Synonyma,
Her lofty Metaphors, her bould Epitheta,
Her compounding of words, her tenſes, and her caſes,
And of ſo great requeſt a thouſand other graces:
When I conſider well how in the Letter-row
Of that ſame tongue diuine the Rabby-ſchoole doth ſhow,
All we beleeue with heart, all that with eye we ſee,

*The Hebrew tongue moſt ancient.*

*The firſt reaſon.*

*The ſecond reaſon.*

ettres, ſelon l'oppinion des maiſtres & docteurs d'icelle.

*Et que tous ars encor ſont comprins dans la loy:*
*Soit qu'auec grand trauail en cent façons diuerſes,*
*Les lettres de ſes mots, curieux tu renuerſes:*
*Car ainſi qu'en contant, des chiffres le tranſport*
*Augmente ſort le nombre, où le décroiſt bien fort:*
*L'anagramme roidit, ou relache la force*
*Du nom, à qui, ſubtile, elle donne vn entorce:*
*Ou ſoit que iuſtement tu mettes comme en blot*
*Les nombres, qui naiſſans des elements d'vn mot*
*Expriment vn myſtere: & que ſous ce vocable*
*On en comprenne vn autre en nombre tout ſemblable:*
*Soit qu'vn nom ſoit marqué par vn ſeul element,*
*Où toute l'oraiſon par vn mot ſeulement:*
*Comme ſous vn portrait d'Egypte le ſilence*
*Seelloit, myſterieux, vne longue ſentence:*

Il n'y a nation ſous le ciel qui ne retienne quelques mots d'hebrieu.

*Quand ie penſe à par-moy, que du rinage Indois*
*Iuſqu'au mont icette-feu du riuage Irlandois:*
*Et que du chaut Tambut iuſqu'à la mer Tartare*
*Tu n'œillades, ô ciel, nation ſi barbare,*
*Peuples tant ignorant es ſainctes loix de Dieu,*
*Qui ne retienne encor quelque mot de l'Hebrieu:*
*Et dont les elements, pour bien qu'on les deſguiſe,*
*N'approchent des ſaincts noms des lettres de Moyſe.*

Le vieil Teſtament & la doctrine du plus ancien peuple ne ſe trouue qu'en langage hebraique.

*Quant ie penſe à par-moy, que le volume ſainct*
*Du premier teſtament n'eſt d'autre lettre peint:*
*Qu'Vrim, la Viſion, le Songe ne prononce*
*Qu'en la langue d'Iſac ſa Prophete reſponſe:*
*Que meſme l'Eternel a voulu de ſon doy*
*Grauer en mots Hebrieux ſur deux marbres ſa loy:*
*Et que long temps depuis les clairs courriers du Pole*
*En termes Paleſtins nous portent ſa parole.*

Les mots, ſpecialement les noms propre hebraiques, ſõt de grãds poids & ſignification.

*Et quand ie penſe encor qu'aux premiers des humains*
*On n'impoſoit des noms hazardeuſement vains:*
*Ains qui, riches, marquoyent auec grande energie*
*Quelque inſigne accident du diſcours de leur vie:*
*Et toutefois void-on qu'encor tout ces mot vieux*
*Sont de ſon & de ſens auiourdhuy meſme Hebrieux:*

Qu'Eue

And that within the Law all arts implyed be:

By turning too and fro, and changing letters roome;
(As in Aritchmeticke it mends or bates the ſumme)

By gathring of ſome word the numbers myſticall,
And drawing them throughout a word proportionall.

Or that ſome word is know'n by ſome one Element,
Or by ſome onely word a perfect ſpeech is ment;
As in a ſhort deuiſe of myſticall embleme
The ſilent Egypt wont imploy a longer theme.
When I conſider well that from th'Eaſt-Indie ſand *The third reaſon.*
Vnto the flaming Mount that borders Iſerland,
And from the frozen Sea to ſcorched Tombuts ſhore,
Thou Sunne no people ſeeſt ſo voide of wit and lore,
No men ſo ignorant of Gods moſt holy Law,
But they retaine as yet, ſome words of Ebrew ſaw;
And but their letters doe (though out of order ſet)
Come neere the ſacred names of *Moſes* Alphabet.
When with my ſelfe I wey that th'holy counterpawne *The fourth reaſon*
Of Gods old Teſtament was in thoſe letters drawne:
That Vrim, that the Dreame, and that the Viſion wiſe,
But in this Hebrew tongue ſpake not their propheſies;
And that th'Eternal-ſelfe did with his finger daigne
To graue in Hebrew ſtile his Law on tables twaine;
And, many winters ſince, the Meſſengers diuine
Did preach the ioyfull word in tongue of Paleſtine.
And when I further way, that th'ancient Patriarches *The fift reaſon.*
Had all their names impos'd as reaſonable markes,
And ſuch as fully ſhew'd with mightie conſequent
What was of all their time the rareſt accident;
And thereto that we finde how eu'ry ancient name,
By writ, by ſound, by ſenſe, from Hebrew language came

As

*Qu'Eue veut dire vie: Adam, formé d'argile:*
*Cain premier acquis: Abel, comme inutile:*
*Seth, remis en ſa place: & cil, ſous qui les flots*
*Laiſſent en pais la terre, eſt nommé le Repos:*
*I'accorde volontiers, quoy que gronde la Grece,*
*A l'idiome Hebrieu le ſacré droit d'aineſſe.*

Louange de la langue hebraique, mere & Reyne de toutes les autres.

*Ie te ſalue donc, ô ſurgeon perennel*
*Des pourtraicts de l'eſprit parler de l'Eternel,*
*Claire perle, ô matrice, & Reine des langages,*
*Qui, pure, as ia franchi l'abyſme de tant d'ages:*
*Qui n'as mot qui ne peſe: & dont les Elemens*
*Sont pleins de ſens cachez, les poincts de Sacremens.*
*Sainct dialecte, en toy les propres noms des hommes,*
*Des pays, & citez, ſont autant d'epitomes*
*De leurs geſtes fameux: Et ceux là des oyſeaux,*
*Des hoſtes de la terre, & des bourgeois des eaux,*
*Sont des livres ouverts, où chacun euſt peu lire*
*Leur naturelle hiſtoire, auant que par ſon ire*
*Le Pere roule-ciel d'vn flambant coutelas*
*Euſt coupé le chemin de l'Eden de çà bas.*

Adam impoſe les noms hebrieux à tous les animaux.

*Car Adam impoſant en ſigne de maiſtriſe*
*Noms à tous animaux dans les vrais champs d'Eliſe,*
*Lors que devant ſes yeux deux à deux, flanc à flanc,*
*En monſtre generale ils marcherent de rang,*
*Il les choiſit ſi beaux que les doctes oreilles*
*Portant le ſon à l'ame, y portoyent les merueilles,*
*Dont la Voix forme-tout embellit richement*
*Les peuples & du ſec & du moite element.*

Il enrichit ce langage, par compoſition de verbes & de clauſes.

*Et dautant que tout Corps ſouffre, ou fait quelque choſe,*
*Ayant forgé les Noms, les Verbes il compoſe.*
*Et puis pour enrichir d'autant plus l'oraiſon,*
*Y ioint quelques membrets ſeruans de liaiſon,*
*Pour coudre proprement ſes membres plus notables,*

Comparaiſons.

*Ainſi qu'vn peu de colle vnit deux grandes tables:*
*Comme ſeruent encor les pennaches ondants*
*Sur le ſommet creſté des morions ardents,*
*Les franges aux manteaux, les piedeſtals & baſes*

Aux

(As *Eue* is conſterd Life, *Cain*, firſt of all begot;
And *Adam* made of Clay, and *Abel*, profit not)
*Seth*, ſet in others place, and he ſurnamed Reſt,
Who ſaw th'all-hurting flood below the ground ſuppreſt)
I cannot chooſe but grant, though Greece with furie ſome,
Preeminence of age to th'Ebrewes Idiome.

הוה
חיין
אדם
שית
נוח

Then thus I thee ſalute, ô ouer-running ſpring
Of vtterance of minde, leide of th'eternall King,
Thou brightly-ſhining Pearle, queene-mother of languages,
That ſpotleſſe haſt eſcap'd the dongeon of all ages:
Thou haſt no word but wai'th; thy ſimpleſt elements
Are full of hidden ſenſe; thy points haue Sacraments.
O holy dialect, in thee the proper names
Of men, townes, countries, are th'abridgements of their fames
And memorable deeds: the names of winged bands,
Of water-habitants, and armies of the Lands,
Are open treatiſes whereout a man might gather
Their natures hiſtorie, before th'heau'n-rowling father,
By mans offence prouokt with flaming Symiteer,
The way of Eden caru'd from theſe baſe countries here.

*Great commendation of the Hebrew tongue.*

For *Adam* when in tok'n of his prerogatiue
He did in true Eliſe each creature title giue
When as before his eyes in muſter generall
Two by two, ſide by ſide, in ranke they marched all;
He choſe the names ſo fit, that eu'ry learned eare
Which vnderſtood the ſound, might als the wonders heare
Whereby th'alforming word did richly beautifie,
Or thoſe that liue in wet, or thoſe that liue in dry.

*Adam gaue Hebrew names to all creatures according to their nature.*

And for each body muſt or ſuffer thing, or doe,
When he the nownes had fram'd, the verbs he ioyn'd thereto;
And more to beautifie this goodly ground of pleading,
He many titles made, that ſerue for knots in reading,
The parts of moſt account to ioyne, as beſt it ſits,
Right as a little glew two plankes of timber knits;
As eke for ornament like wauing plume of Feathers,
Which on the chamfred top of ſhining helmet weathers:
Or as Marbl'Images their foot-ſtals haue and baſes,

*He enriched the tongue with verbs and clauſes.*

*Aux ſtatues de marbre, & les anſes aux vaſes.*
*Ce langage d'Adam de pere en fils coulant*
*Paruient incorrompu iuſque aux temps violant*
*Du prince eſchelle-ciel: & ſeul fit par le monde*
*Retentir les accents de ſa riche faconde.*
*Mais comme partial, il ſe retire alors*
*En la maiſon d'Heber, ſoit qu'il ne fuſt du corps*
*De la troupe rebelle: ains, ſage, fit à l'heure*
*Loin des champ de Sennar ſa paiſible demeure.*
*Ou ſoit qu'eſtant conduit par contraint en ce lieu,*
*Gemiſſant, il priaſt en cachettes ſon Dieu,*
*Et d'vn eſclaue bras maçonnaſt les murailles,*
*Qu'il vouloit, deſpité, aux profondes entrailles*
*De l'Enfer tenebreux: ainſi que le Forcat,*
*Qui combattant la mer, miſerable, combat*
*Contre ſa liberté, & maudit en ſon ame*
*Ceux pour qui unict & iour il occupe ſa rame.*
*Soit que de l'Eternel les liberales mains*
*Allant comme au deuant des œuures les plus ſaincts*
*Pour l'amour de ſoy-meſme, euſt laiſſé de ſa grace*
*En depoſt ce threſor à Hebraique race:*
*Lors que le demeurant des ſuperbes maçons,*
*Brouillon le deſguiſa en cent mille façons:*
*Et que chacun, courant où le deſtin l'appelle,*
*Porta des nouueaux mots en ſa terre nouuelle.*

La Langue hebraique paruient d'Adam iuſques au tẽps de Nembrot, depuis lequel elle demeure en la maiſon d'Heber, de qui elle a eſté ſurnomee hebraique.

12. *The Hebrew tongue.* He propoundeth fiue reaſons, whereby he is induced to beleeue that the Hebrew is the firſt tongue of all, whatſoeuer the Greeke and others doe alledge for themſelues.

The firſt is, that this tongue compriſeth much matter in few words, is very ſignificant, briefly and plainly expreſſeth whatſoeuer a man can thinke, and when it is requiſite to diſcouer the moſt ſecret and hidden plights of the heart, ſhe ſlippeth none, but for all things hath words liuely, pleaſant, waighty and of great import: and for her circuits of ſpeech and long diſcourſes, they are more wonderfull then the beſt and ſweeteſt the Greeke hath: which notwithſtanding her ſtore of ſelfe-meaning words, her bould and far-fetcht Epithites, her cunning Metaphores, her words compounded, her tenſes and other fine deuiſes, is no more comparable to the other, then the chirping of a Goldfinch is to the ſong of the Nightingall. Proofe hereof may bee made by

And ſiluer cups their eares, and veluet robes their laces.
This tongue that *Adam* ſpake, till in bad time arriu'd
That heau'n aſſaulting Prince, ſincerely was deriu'd
From Father vnto Sonne, the worlds circumference
Did throughly ſound the tunes of her rich eloquence:
But after partiall woxe and quickly ſhe retir'd
To Hebers Family; for either he was not hir'd
Among the rebell crew, or wiſely did abide
Farre from the *Sennar* plaine in ſo diſaſter tyde.
Or, if he thither were with other moe conſtrained,
In corners worſhip'd God and ſecretly complained,
And ſo with ſlauiſh hand them holpe to build the wall
Againſt his will, and wiſht it ſodainly might fall
Into the darkeſt hell; as gally-ſlaue in guyues
That combating the Sea moſt miſerably ſtriues
Againſt his libertie, and curſeth in his heart
The head for whom he toyles in ſuch a painefull art.
Or beit th'eternall God, with his hand euer-giuing,
Preuenting as it were the workes of men well liuing,
For his owne honours ſake, and of his onely grace,
This treaſure leaſt in truſt with Hebers holy race:
While all th' vngodly reſt of Maſons ill-beſted
A hundred thouſand wayes the ſame diſfigured,
And eu'rychone diſpers'd where deſtinie them caried,
Into their new-found land a new-made language caried.

*The Hebrew tongue continued generally ſpeken, from Adam to Nimrod, then it remained onely in the familie of Heber: whence it was called Hebrew.*

by the earneſt and diligent conſideration, and waying the words, ſentences, and diſcourſes of the Hebrew with thoſe of the Greeke, and all others: not onely in Grammers and Dictionaries, but euen in whole bookes and volumes. It ſhall ſuffice me to wage and lay the booke of Pſalmes onely, or the workes of Salomon, or Iob, or of Eſay, againſt all other Authours: and I dare bouldly auouch, that in one of theſe a man ſhall finde almoſt in euery chapter, more elegance, ſtate and maieſtie, more figures, and more of all kinde of ornaments for a diſcourſe, than in all the tedious workes of thoſe that mans wiſedome ſetteth by ſo much. I ſpeake not now of the matter and ſubſtance of things, which neuertheleſſe is in this tongue as happily expreſſed as in any other; let them ſtraine themſelues neuer ſo much, they are not able but very groſly and a-farre-off to make a ſhew of that which this other painteth out in orient colours, what matter ſoeuer it hath occaſion to vtter.

The ſecond reaſon is, that the Rabbines or Hebrew Doctors (men wondrous carefull to preſerue the whole body of the old Teſtament, ſo as the leaſt letter, point, and accent, they haue counted ouer and againe often times) haue noted in the 22. letters of the Hebrew Alphabet, either apart or together conſidered, all the ſecrets of diuinitie and of Philoſophie, both naturall and morall. This is a notable thing in the Hebrew tongue, that all the letters haue their proper ſignification: and that the letters of moſt of the principall tongues in the world haue taken their beginning from them: as alſo that the primitiue words, and thoſe of whom infinite others are deriued in diuers principall tongues, are drawne from the letters, ſyllables, and words of the Hebrew. To ſay nothing of the excellency of her accents, and the propertie of her vowels: the Rabbines haue further found out many ſecrets by diuers-way-turning and alter-placing the letters of Hebrew words: and that which the Greekes and others haue after their example inuented, is nothing in compariſon. For there is ſcarce any word in the Hebrew, but being inuerted (as may eaſily be done, and ſometimes two, three, or foure wayes, as the number of the letters are) offereth to our conſideration another word, either of like ſenſe, or contrary: or making relation to the firſt, giueth thereto ſuch light, beautie & liuelihood, that it is wonderfull to behold. Againe, oftentimes a Nowne or other word, yea a letter, importeth a whole ſentence, like vnto the Egyptians Hieroglyphikes, inuented of them to the imitation of the Hebrew letters and words, yet nothing in compariſon of them. This matter would require a whole volumne, to be writting according to Art, by the hand of ſome one that were well ſeene in the tongues: and I could name three paire yet liuing that are well able to doe it. In the meane ſeaſon, whoſoeuer is deſirous to ſearch further herein, let him read the *Harmonie of the World*, written by *Franciſcus Georgius*, and *Guido Faber*: the *Heptap.* of *Ioannes Picus*, Earle of Mirandula, the *Hieroglyphickes* of I. *Goropius*, from the beginning of the ſeuenth booke, to the end of the ſixteenth: three bookes of I. *Reuclinus De arte Cabaliſtica*, and other three bookes of his *De Verbo mirabili*, the *Cabala* of *Picus*, with the interpretations of *Angelus Burgoneuenſis* thereupon. Further, much good matter to this purpoſe a man may finde in *Theſauro linguæ ſanctæ*, ſet out by *S. Pagninus*, & after augmented by many other learned profeſſours of this tongue. See further the *Syriac Inſtitut, &c.* of *Caninius*: the *Mithridates* of *C. Geſnerus*: the *Alphabet* in 12. tongues of *Poſtella*, and his booke, *De antiquitate linguæ Hebraicæ*, there are many ſuch Treatiſes ſet forth by diuers learned men: whereout, and of the bookes aforenamed, may be gathered infinite prooſes of that which the Poet hath touched in this ſecond reaſon.

The third is, that there liues no Nation vnder the cope of heauen, but keepeth ſtill ſome words of Hebrew in their ſpeech; Firſt, the Caldean, Syrian, Arabian, Egyptian, Perſian, Ethiopian, and many other, as the Gothicke, Troglodyticke, Punicke, are ſo deriued thence, that they come as neere it as Italian to Latine, ſome more, ſome leſſe. Secondly, the Greeke, Latine, and thoſe others, that are farthеſt off, haue yet here and there ſome words that we muſt needes grant are ſprong from the ſame fountaine: a

man

man may ſet downe a many of them, but it were too long here to coate the examples. Thirdly, the roots of many words that are taken to be Greeke or ſome other tongue, are found to be Hebrew, as *Franciſcus Iunius* hath plainly ſhewed in his learned oration *De lingua Hebræa antiquitate & præſtantia.*

The fourth reaſon is, that the doctrine of the old Teſtament, which is the doctrine of the firſt and moſt ancient people of the world, was not written but in Hebrew. No man denieth that the people that came of *Sem* the ſonne of *Noe*, is the moſt ancient: among theſe remained the Church of God and the Hebrew tongue. God ſpake not but in the Hebrew tongue by the high Prieſt that wore the ſacred Ephod, and the breaſt-plate of iudgement, whereon was ſet אורים תמים *Vrim & Thummim* (words ſignifying lights and perfections) which ſome thinke was the τετραγράμματον or foure-letered name *Iehoua*, contained within the breſt-plate: others ſay it was the rankes of thoſe twelue precious ſtones there enchaſed, that on them had ingrauen the names of the twelue tribes of Iſrael: as if it were a repetition of that which *Moſes* ſaith in the 17, 18, 19, and 20. verſes of the 28. chapter of *Exodus*, where he ſpeaketh of אורים ו תמים, *Vrim & Thummim* in the 30. verſe; others hold they were certaine names: others are of diuers other opinions. Some late writers thinke thoſe words were ingrauen in the breaſt-plate: This is a ſecret, the ſearch whereof (whether one diſpute of the words, or what they meant, or whats become of them, &c.) is very painfull and needleſſe; for that now ſithence the comming of Chriſt we ought to follow the truth it ſelfe, and not ſtay vpon ſhadowes. Theſe words doubtleſſe gaue to vnderſtand, that all light and perfection commeth of our Sauiour, in whom all the fulneſſe of the Godhead bodily dwelleth, in whom are hid all the treaſures of vnderſtanding & knowledge, who is the light of his Church, that is made vnto vs of God his father wiſedome, iuſtice, redemption, and holineſſe. In all iudgements, demands, oracles, and reuelations that were made by *Vrim* and *Thummim* (as may be gathered out of the 27. chapter of *Numbers*, the firſt booke of *Samuel* the 13. and 30. chapters, and was made by the mouth of the high Prieſt, there appeared a cleere light, other places where aduiſe and counſell was asked of God, and anſwere a ſure truth and perfection: all which in Chriſt is accompliſhed. Now theſe demands and anſwers were propounded and rendred in the Hebrew tongue, long time before any other language was vſed in the world. For ſo ſoone after their ſcattering at Babel they could not well be incorporated into a common wealth: and as for religion, that was not kept but in the race of *Sem*, as *Moſes* plainly declareth all through the hiſtorie of *Abraham*. Concerning the Prophets, their dreames and viſions, God ſpake not, they vnderſtood not, neither anſwered or taught they the Church but in the Hebrew; that ſignificant, vnmingled, holy, chaſte and heauenly tongue; whereas others liſpe and ſtammer-out vncertaine ſounds, and are infinite wayes defiled through the diſhoneſt, fooliſh, erronious, and vngodly diſcourſes of their inuentours: I except the bookes of the new Teſtament, and all writings drawne from the cleere fountaines of holy Scripture, beſides the which there is nothing but vanitie, filth, wickedneſſe, and vngodlineſſe in the world. Moreouer, the

Lord himſelfe ſetteth downe his law to his people, and writing it twiſe with his owne finger, and ſpeaking with his owne mouth to *Moſes* and his other ſeruants in the Mount, vſed the Hebrew tongue. So did the Angels and Prophets, and Ieſus Chriſt ſpake the Syriacke, a tongue ſo deriued of the Hebrew, that they are very like; as their Grammars declare. The Apoſtles ſpake diuers tongues, and wrote alſo according to the people and perſons with whom they had to doe: yet for all that in their bookes may be noted an infinite many of phraſes borrowed of the Hebrew: as the learned interpreters of the new Teſtament haue exactly ſhewed.

The fift and laſt reaſon ſet downe by the Poet is, that the Hebrew words, eſpecially the proper names (ſome are alledged for example, and many other may be added) are of great waight and importance: for ſometimes they lay open vnto vs the chiefe things that doe befall the perſon ſo named. Nay further, if a man would take the paines to change the order of letters, hee may finde in them many goodly myſteries. The Greekes haue found the way, and followed it in the interpretation of their proper names: but they come farre ſhort of the liuelihood and maieſtie of the Hebrewes, who begun the thing before them many hundred yeeres. As for other tongues the moſt part of their proper names haue no meaning; they are deuiſed at-all-auentures; ſo are they right tokens of barbariſme. Some tongues there are more happy and plentious than others in this behalfe: but their interpretations are for the moſt part vncertaine, eſpecially if the Root thereof come not from or neere the Hebrew. Herehence againe the curious reader may take occaſion of a large commentarie: I leaue it vnto him.

13. *Then doe I thee ſalute.* It is not without cauſe, that the Poet ſtraight vpon the former diſcourſe, vſeth theſe words: conſidering the excellency of the Hebrew tongue, and that he ſetteth out in ſo few verſes her wonderfull perfections, each one of them requiring a large treatiſe, and himſelfe being vnable to ſhut vp ſo great matters in ſo few words. For example ſake let vs conſider but very briefly thoſe three points that the Poet here toucheth: to wit, that the two and twenty Hebrew letters are full of hidden ſenſe; that the proper names of perſons, Countries, and Cities in this tongue are as much as abridgements of their life and deedes; that the names of birds, beaſts and fiſhes, containe the hiſtory of their natures: howbeit ſince the fall of *Adam* the knowledge thereof is greatly darkened. To make the Reader ſomewhat more deſirous to enter meditation hereon, I will ſet him downe ſome examples. Concerning the myſteries of the Hebrew Letter-row *Euſebius* and S. *Ierom* in his Epiſtle *ad Paul. vrbic.* which is the 155. expoundeth them, as I ſhall ſhew you in our tongue. The firſt letter אלף *Aleph* ſignifieth doctrine, בית *Beth* a houſe, גמל *Ghimel*, Fulneſſe, דלת *Daleth* Tables, חא *He* This, ויו *Vau* and זין *Zain* That or ſhe there, חת *Cheth* Life, טית *Teth* Good, יוד *Iod* Beginning, כף *Chaph* a Hand, למך *Lamed* Diſcipline, or the Heart, מים *Mem* Theirs, or of theſe, נון *Nun* Continuall, סמך *Samech* Aide or ſuccour, עין *Ain* a Spring, or an Eye, פח *Phe* a Mouth, צדוה *Sade* Iuſtice, קוף *Coph Calling*, רש *Reſch* a Head, שין *Schin* Teeth, תו *Tau* Signes, All which

may

may be thus put together and expounded. The *Doctrine* of the Church, which is the *houſe* of God, is found in the *fulneſſe* of the *Tables:* that is, the holy Scriptures. *This* doctrine and that *fulneſſe* of the tables is the *life*; for what life can we haue without the knowledge of holy Scripture? Out of *theſe* we learne Ieſus Chriſt, who is the life of them that beleeue. And although this knowledge be excellent and perfect in God, yet as for vs, we know not but in part, we ſee as it were by a glaſſe in darkneſſe: But when we ſhall aſcend vp into heauen, and become like vnto the Angels, then the doctrine of the houſe, and the fulneſſe of the tables of Gods truth, ſhall be accompliſhed: then ſhall we ſee face to face the *Good* prince (to wit, God himſelfe the Soueraigne Good, who is the *Beginning* of all things) euen as he is in his owne nature. In the mean-time we muſt lay *Hand* to the worke of our *Calling*, by the meanes of a right *Diſcipline* or a true *Hart*, aſſuring our ſelues that we ſhall finde *Continuall Succour* in this heauenly truth, which is the *Spring* or *Eye* of the *Mouth* of *Iuſtice*, namely Chriſt our *Head*, whoſe *Calling* is in *Signes*, or markes of *Teeth* or framed voyce of the Scripture. I deſire the Reader to take in good part this ſhort Allegorie that I am bold to make vpon the Hebrew Letters; and if he deſire more in this kinde; let him repaire to the Roots of the eſſentiall words of theſe letters, there may he view the matter more at large. For this time it ſhall ſuffice to haue ſhot this arrow toward the marke our Poet aymed at.

Now for the ſecond point touching the names of ſeuerall men, of Nations and Cities, I will note you a couple of examples of each: אברהם *Abraham* ſignifieth a Father of many, ſo was his houſhold much increaſed temporally and ſpiritually, hee is the Father of all the Beleeuers, whoſe number is vncountable. משה *Moſes* ſignifieth taken out of the waters, ſo was he by *Pharaos* daughter, when his mother, loth to haue him ſlaine according to the Kings cruell commandement, had laid him forth in a pitched flasket by the Riuers brinke, *Exod.*2. By him alſo God guided his people through the waters of the red ſea, and wrought many miracles. The Arabians are a people who euen at this day haue no certain place of abode, they wander ſtill vp and downe the champion countries and wildernesſe, they are famous theeues, and lurking in ſecret places, make often ſallies out vpon their neighbours, and ſet vpon all paſſengers vnawares. Their name commeth of the Verbe ערב *Arab*, by *Ain* in the firſt Coniugation ערוב Hearib, which ſignifieth to mingle day and night together: and becauſe that in a deſert and waſte place all things are confuſed, as if day and night were mingled together, therefore the countrie for the ſituation is called Arabia. This agreeth right with another ארב *Arab*, written by *Aleph*, which ſignifieth to lie in ambuſh, or to lurke in dennes, as theeues and rauening beaſts doe. The Ægyptians in the Scripture are called מיצרים *Mitſraim*, becauſe of their ſtrong holds and places of defence, that haue beene long amonſt them: the primitiue word is צור *Tſor*, that ſignifieth to truſſe cloſe together: In ſome places of Scripture Ægypt is called רחב *Rahab*, that ſignifieth Proud: ſo indeed they haue alwaies

beene

beene high-minded, and greater braggers than any other people. Now for Cities ירושלם *Ieruſalem* ſignifieth The viſion of peace, and iuſt according to the truth: for the peace and grace of God hath beene ſeene and continued vpon that place many hundred yeares, and chiefly becauſe it hath beene a figure of the Ghurch militant and triumphant; as often mention is made of the new and heauenly Ieruſalem. *Babylon* commeth of the word בבל *Babel*, which is deriued of the Verbe בלל *Balal*, to confound, mingle, or trouble, as water when it is mudded. For ſo indeed the earthy *Babel*, that was in *Chaldæa*, hath made a hotchpotch of the world: and that *Babel*, the ſpirituall, that is ſpoken of in the *Reuelation*, hath made ſo many confuſions, that it is vnpoſſible to name them all.

There remaineth the third point, touching Birds, foure-footed Beaſts, and Fiſhes, whereof and euery of them I will name two onely, for a patterne, leſt I ſeeme too long in the Annotations. The Storke, ſo commended for her loue toward thoſe by whom ſhe receiued life, is called חסדה *Chaſida*, that is to ſay, dutifull, louing, and religious. The Eagle is called נשר *Neſcher*, that commeth neare to Shor and ישר *Iaſhar*, the one ſignifieth to looke the other to be rightfull: and this bird of all other hath the ſharpeſt ſight and looketh againſt the Sunne. There is further a liuely deſcription of this bird in the 39. Chapter of *Iob*, as alſo of the Oſtrich, and many other in diuers places of Scripture. The horſe, called סוס Sus, is thought to come of the Verbe נסס Naſas, if rather this verbe be not thence deriued, which ſignifieth to aduance himſelfe: for it is the braueſt and fierceſt of all other foure-footed beaſts: as *Iob* finely deſcribeth him in his 39. Chapter. The Hebrues haue three names for a Lion; אריה *Arieh*, לביא *Labi* and *Laiſſch*: the firſt commeth of a Verbe that ſignifieth to ſnatch, and teare in ſunder: the ſecond of the word לב *Leb*, that ſignifieth the Hart, and לאב *Laab*, to be in ſolitary and deſert places: the third is commonly interpreted a great and roaring Lion, not vnlike the Verbe לוש *Loſh*, that ſignifieth to ſurpriſe or deuoure, for that this beaſt rampeth vpon and ſwalloweth vp his pray. The Whales and great fiſhes are called תנים *Thannim*, Snakes, Serpents, or Dragons, becauſe they are of a great length, and turne and fold themſelues euery way, and are no leſſe dangerous in the Sea, than Serpents and Dragons on the land. In the 40. Chapter of *Iob*, that great Fiſh is called לויתן *Leuiathan*, which ſome deriue of the Verbe לוה *Lauah*, which ſignifieth to borrow, or take a thing for his recreation: becauſe the Whale ſeemeth to play vp and downe the ſea, as in a place borrowed for recreation. The Crocodile, that liueth both on land and water, is called חצב *Hatſab*, and ſeemeth to come of the word צב *Tſab*, which ſignifieth the couering of a Chariot, becauſe this mightie creature hath ſo long and ſo thicke a skinne. More ouer, the Hebrues of the whole kinde of fiſhes ſpeake commonly as if they were of another world, becauſe they are ſo farre parted and ſeuered from the ſight and conuerſation of men: they make three ſorts of them, which they expreſſe by the words דג *Dagh*, תנים *Thannim*, and לויתן *Leuiathan*. This haue I added the more to ſhew the liuelihood and naturall importance

importance of this tongue, and herewith I will content my ſelfe at this time, deſiring that ſome other, ſtirred vp by my example, would take this matter in hand, and diſcourſe of it better and more at large.

14. *For when Adam.* *Moſes* ſaith plainly, in the 19. and 20. verſes of the ſecond Chapter of *Geneſis:* That God made all the beaſts of the field, and fowles of the heauen come before *Adam*, to ſee how he would name them, and that howſouer he named euery thing liuing, ſo was the name thereof. The Man therefore gaue names vnto all Cattell, and to the Fowles of heauen, and to euery beaſt of the field. The wiſdome, wherewith our firſt Father was endued before his fall, importeth thus much, that he ſhould giue meet and conuenable names vnto all creatures vnder his dominion: and although the knowledge and ſearch of birds and beaſts names be hard, becauſe of the weakneſſe of mans iudgement now ſince his fall, yet is it not vnpoſſible, as men well ſeene in the Hebrue tongue haue alreadie ſhewed.

15. *And for each Bodie.* *Adam*, a man perfectly wiſe before he ſinned, gaue not only meet names to all creatures, that were (in a manner) the moueables and inſtruments of his houſe, and of this great ſhop of the world, whereof the Lord had made him maſter; but further enriched his language with all manner of ornaments that might be required to make it perfect: So that before his fall he ſpake more eloquently than any mortall man ſince. After he had ſinned, entred ignorance into his vnderſtanding, and frowardneſſe into his affections: which haue made the ſpeech of him and his poſteritie vnfitting, vnparfit, deceiuable, and often falſe, euen in humane and indifferent things, yea ſuch ſometime as we moſt curiouſly ſtudy vpon: But the grace of God, the long life of this Patriarch, and his freſh remembrance of the wondrous things that he had ſeene in the Garden of Eden, haue brought to paſſe doubtleſſe, that the conuerſation, inſtruction, reports and authority of ſo great a perſonage, had a maruellous force to perſwade and teach all thoſe that were in his ſchoole. For from him had we firſt our Arts and Sciences deriued, and eſpecially the knowledge of the true God. And although ſince his time things haue beene more and more illightened and parfited, yet muſt we needes confeſſe that *Adam* was the firſt teacher of them. Who ſo deſireth to know the depth of his wiſedome, let him at his leiſure meditate vpon the foure firſt Chapters of *Geneſis*, and he will confeſſe there is contained the ſumme of all that all men haue knowne, or ſhall vnto the worlds end. Now out of all doubt it is, that *Adam* taught his children and their poſterity all theſe things exactly. But *Moſes*, by the direction of the ſpirit of God, thought it ſufficient to repreſent onely the ground of things: otherwiſe the world neither had nor would euer be able to containe the bookes that might be made vpon theſe foure firſt Chapters.

16. *This tongue that Adam ſpoke.* The firſt world continued 1656. yeeres. *Adam* liued 930. yeeres, his poſterity kept his language, and although they poſſeſſed with their tents and dwellings a large peece of ground, yet is there no place of Scripture to be found, whereout may be gathered any proofe of the diuerſity of tongues before the flood. There being then but one, it

must needes be the same that *Adam* taught his children: as may also appeare by this, that all proper names vntill the flood are Hebrew. *Noe* the true sonne of *Adam* retained and spoke this tongue, and taught it his children. And although three or foure score yeeres before the Floud they began to spread abroad themselues, and corruption grew more and more among them (as by that may be gathered, that is written of *Nimrod* and *Asshur*, and the children of *Cham*, *Genesis* the 10.) yet in the beginning of the eleuenth Chapter *Moses* witnesseth that at what time they, that came to dwell in the plaine of Sennaar, spake of building the Citie and Tower afterward called *Babel*, all the earth was one language and one speech: which I vnderstand not only of those that dwell in the plaine of Sennaar, but of all people then liuing in the world. It is likely that they that came out of the East Countries, and setled themselues in Sennaar were a great number. They spake Hebrue, but when confusion befell their tongue, some drew one way, others another way, and in continuance of time their Hebrue varying by meanes of their separation was embased, and euery seuerall people had their language apart. As for such as were not mingled in

Les premiers lãgages diuisez en plusieurs parcelles.

*Mais l'âge doux-glissant, gaste-tout, ennieux*
*Desfigura bien tost tous ces langages vieux,*
*Qui nez dessus les tigre au milieu du tonnerre*
*Des ouuriers martelans, parcoururent la terre:*
*Et pour rendre à iamais plus confus l'Vniuers,*
*Fendit le moindre d'eux en langages diuers.*

D'ou procedẽt les diuers changemens en vn mesme lãgage.

*Tout en langue se change, ou soit que le commerce*
*En nous communiquant de l'Amphitrite Perse*
*Les thresors precieux, & ceux de terre au flots,*
*Heureusement hardi, troque mots contre mots:*
*Soit que l'homme diserd'vne façon gentile*
*Frisant ses mots dorez & mignardant son stile,*
*De gloire desireux, marque de nouueaux coins*
*Les choses & les faicts: ou donne pour le moins*
*Cours aux noms descriez, & remet en nature*
*Les sur-annez, moisis, gastez de vermoulure.*

Comparaison.

*Il en est tout ainsi que des fueilles d'vn bois:*
*L'vne chaet, l'autre naist. Les mots qui d'autre fois*

Le temps chãge le langage comme les autres choses.

*Brilloient par-cy par-là dans l'oraison diserte,*
*Comme des fleurs de Lys dans le campaigne verte,*
*Ne sont plus ore en vogue: ains bannis de la Cour,*
*Honteux sont sous les toicts d'vn bas hameau sejour:*

*Et*

this diſorder; namely the families of *Sem*, or the moſt part of them, they kept the originall and primitiue tongue, whereof *Heber* was the chiefe profeſſour at the confuſion of Babel; and thence it commeth (as it is thought) that the tongue was called Hebrue, and the people Hebrues; as *Abraham*, in whoſe family that ſpeech remained, is ſurnamed an Hebrue. The Poet, with ſome interpretors, leaues it in doubt whether *Heber* was among the builders of Babel, or dwelt apart, I thinke with ſome others, that he was not of the number, but hearing how the Tower-builders were ſcattered, hee gaue the name of *Peleg* (that is, Diuiſion) to his ſonne that then was borne: becauſe (ſaith *Moſes*, *Geneſ.* 10. 25.) that in his time the earth was diuided. Thus much of the Hebrue tongue, which was after preſerued by *Moſes* and the high Prieſts, the Iudges, Kings and Prophets. Now let vs conſider what the Poet ſaith further as touching thoſe other tongues, that firſt ariſing of the Hebrue, were after the confuſion a hundred thouſand waies altered and diſguiſed by the nations liuing aſunder, who themſelues inuented, and carried new words and language, each to the place of their abode.

*The firſt Languages deriued from the Hebrew are eath of them againe diuided into diuers others.*

But ſoftly ſliding Age, whoſe enuie all doth waſte,
Thoſe ancient languages ſoone eu'ry'chone defac'd,
Which in the thunder-ſound of Maſons clattring hands
On *Tygris* banke deuis'd had ouerſpread the lands:
And that the world may be more out of order left,
Into a many tongues the leaſt of them hath cleft.

*Whence commeth the alteration of a tongue.*

And language altereth by reaſon of Merchandiſe,
Which bringing vs to land the diuers treaſuries
Of azure Amphatrite, and ſending ours aboord,
With good ſucceſſe aſſaies to change vs word for word:
Or when the learned man delightfully endighting,
With guilt and curled words attires his wanton writing,
And hunting after praiſe ſome ſtampe ne'r ſeene before
Sets both on deedes and things; or doth at leaſt reſtore
Diſclaimed words to vſe, and makes anew be borne
The ſame that ouer-age with rot and mould had worne.
For herein fals it out as with leaues in a wood,
One ſheds, another growes; the words that once were good
And like faire Lyllie-flowers in greeneſt Medow ſtrew'd,
All ou'r a learned ſtile their glittring beauty ſhew'd,
Now are not in requeſt; but, ſith Court them exiles,
They bluſh and hide themſelues eu'n vnder cottage tiles:

*Et ceux qui du vieux temps la chagrine cenſure*
*Auoit mis au billon, ſont de miſe à ceſte heure.*

L'Eſprit humain peut enrichir vn langage.

*Vn bel eſprit conduit d'heur, & de iugement,*
*Peut donner paſſe-port aux mots, qui freſchement*
*Sortent de ſa boutique: adopter ler eſtranges,*
*Entre les ſauuageons: rendant par ces meſlanges*
*Son oraiſon plus riche: & d'vn eſmail diuers*
*Riolant ſa parole, ou ſa proſe, ou ſes vers.*

L'vſage eſt la Loy des langages du monde: & quelle eſt la diuerſité diceux.

*Vn langage n'a point autre Loy que l'vſage*
*Courant ſans frein, ſans yeux, ou le peuple volage*
*Le va precipitant: l'autre courant, enclos*
*Dans les lices de l'art, agence bien ces mots.*
*L'vn deſia vieilliſſant ſur l'huis de ſon enfance,*
*A lebers pour tombeau: l'autre fait reſiſtance*
*Aux filiers des ans. L'vn a faute de cœur*
*Vit comme confiné dans vn valon obſcur:*
*Lautre entre les ſçauans hardi ſe fait entendre*
*Du riuage de Fez à l'autel d'Alexandre.*

Excellence de l'Hebrieu, Grec, & Romain par deſſus tous autres lãgages.

*Tels ſont pour le iourd'huy l'Hebrieu, Grec & Romain:*
*L'Hebrieu, d'autant qu'encore nous tenons de ſa main*
*Du trois-fois eternel la ſacree parole,*
*Et que du droict diuin il eſt le protecole:*
*Le Gregeois, comme ayant dans ſes doctes eſcris*
*Tout genre de ſçauoir diſertement compris:*
*Et le maſle Romain d'autant que ſa faconde*
*Fut par le fer plantée en tous les coins du monde.*

17. *But ſofily-ſliding Age.* The Poet here entreth into conſideration of other tongues beſide the Hebrew: and ſaith theſe firſt tongues that begun in Babel, being all (as it were) Meſlims of Hebrew, by tract of time are ſo worne out, that each one of them hath engendred a many others, as a man may quickly vnderſtand, if he conſider the great varietie of ancient people that were before the Greekes and Latines. It ſhall ſuffiſe at this preſent thus to haue pointed hereat in a word. Who ſo is deſirous of more, let him caſt his eye vpon the three firſt and principall Monarchies, and all the diuers Nations ſubiect vnto them, and mentioned in the Chronicles of the world: the Abridgement of all is to be found in the firſt Volumne of the Hiſtoricall librarie of *N. Vignier.*

18. *And language altereth.* He ſheweth by diuers reaſons whence commeth

And ſuch as long agoe were cenſur'd curiouſly,
For baſe and counterfeit, now paſſe-on currently.
A well-eſteemed wit, diſcreet and fortunate,
May warrant words to paſſe, albe they but of late
His owne efforged ware; he on the naturall
May graffe ſome forraine impe, his language therewithall
Enriching more and more, and with a diuers gloſſe
Enameling his talke, his Poetry or Proſe.
Some language hath no Law, but vſe vntame and blinde
That runneth whereſoe're the peopl' as light as winde;
Goes headlong driuing it: another cloſely running
Within the bounds of Art, her phraſes fits with cunning:
Some one ſtraight waxing old as ſoone as it is borne
Is buried in the cradl'; anoth'r it is not worne
With file of many yeeres; ſome one faint-couraged
Within a ſtraight precinct liues euer priſoned;
Another boldly doth from *Alexanders* altar
Among the learned reach vnto the Mount *Gibraltar*:
And ſuch now th'Ebrew tongue, the Greeke and Latine be:
For Hebrew ſtill doth hold, as by her hand doe we,
The ſacred word of God, eternall mak'r of all,
And was of Lawes diuine the true Originall:
The Greeke, as one that hath within her learned writ
Comprized all the skill of mans refined wit:
And Latine, for the ſword, wherewith her eloquence
Was planted through the worlds ſo wide circumference.

*Hebrew, Greeke, and Latine the beſt of all tongues*

meth the change of tongues. Firſt, the trafficke that one countrey people hath with another, as well by ſea (which he calleth, *Th'azur'd Amphitrite*) as alſo by land, is cauſe why we learne ſome new words, as if we made no leſſe exchange of words than of wares. Secondly, a writer that dares venter, and is deſirous to enrich his mother-tongue, decketh it boldly with that which he borroweth of others, ſetteth forgotten words on foot againe, inuenteth new words, colouring and faſhioning them according. Thirdly, time altereth ſpeech; as we ſee it doth all things elſe; that we might be forced thereby daily more and more to ſee and confeſſe, that nothing is ſure and ſtedfaſt vnder heauen; and to beat downe alſo the vanitie of mans conceit, who commonly vaunteth himſelfe and taketh pride in ſuch things as haue nothing conſtant in them but their owne vnconſtancy.

19. *A courage bold.* This commeth too neere the ſecond reaſon to be counted a fourth. The French Commentar muſt pardon me; I thinke rather the Poet hauing ſpoken of Writers, Merchandiſe and Time, the right and onely meanes whereby new words and phraſes are firſt brought into a language: here he ſheweth vs how they are accepted, for as before he touched in a word that the Courts diſlike of old words bred their diſuſe; ſo here he telleth vs plainly that the authoritie of him, that deuiſeth or vſeth new words, is cauſe of their acceptance: which is afterward confirmed by vſe, *Quem penes arbitrium eſt, & vis & norma loquendi*: as *Horace* writeth. But forasmuch as vſe without Art draweth a language head-long into Barbariſme, and ſo out of requeſt, and Art without authoritie of Empire, ſhutteth it vp in a narrow compaſſe, he ſaith, that the Hebrew, Latine, and Greeke, had all theſe maintaining meanes, whereby they haue continued ſo long, and ſpred ſo farre abroad. So beginneth he cunningly to make his paſſage from words and phraſes vnto entire languages, the better to come at length to that excellent diſcourſe, that followeth in the next Section, vpon all the principall tongues now ſpoken or knowne in the world. As for the Hebrew, beſides the perfections aboue mentioned, he ſaith, in it God hath reuealed his will, and that it is the originall of the diuine Law: both of great force to make the tongue farre knowne, and continue long: it had further the Art and knowledge of high Prieſts and Prophets, the wiſedome and ſtate of *Salomon*, and was a long time vſed and accuſtomed to be ſpoke in the fa-

Le Poëte s'excuſe, & reprend haleine pour entrer plus allaigrement au ſuiuant diſcours, où il deſcrit poetiquement & repreſente les langues principales, & ceux qui ont eſté plus excellens en icelles.

*Traçant les derniers vers, & comme à demi-las*
*Du labeur attrayant de la ſaincte Pallas,*
*Ie frappe bien ſouuent du menton ma poictrine.*
*Mes deux yeux arrouſez d'vne humeur Ambroſine,*
*Se ferment peu à peu. Ie pers le mouuement,*
*La plume de ma main coule tout bellement.*
*Deſſus le lict chers de rechef ie m'allonge,*
*En dans le flot Lethal tous mes ennuis ie plonge.*
*I'y noye tous mes ſoins ſi ce n'eſt le deſir*
*De donner à la France vn vtile plaiſir.*
*Car le tan ſacré-ſainct de l'amour qui m'emflamme,*
*Ne peut meſme en dormant laiſſer dormir mon ame.*

Songe du Poëte.

*Le Songe aux-aiſles-d'or ſorti vers le Leuant*
*Par ſon huis de criſtal, qui s'ouure vn peu deuant*
*Que la porte du iour, fantaſtique me guide*
*En vn val ou le iour, & la nuict freſche-humide,*
*Le Ciel calme & les Nords, les chauds & les frimas,*
*La pluye & l'air ſerain ne ſentreſuyuent pas:*
*Le May touſiours y regne & nuict & iour Zephyre*

De

mous commonwealth of the Iewes. But theſe becauſe they belong not vnto that tongue onely, but as well to the other two, the Poet here leaueth out. The Greeke he ſaith, in her bookes containeth at large all the liberall Sciences: a great cauſe and moſt proper to the Greeke: the reſt as common to the others are let paſſe. The Latine more graue and forcible then the Greeke (that was a more neat and wanton tongue) was aduanced and continued in requeſt by the Romans force of armes: whoſe Empire was the greateſt and moſt warlike of all the reſt; and therefore is this cauſe here onely mentioned, as moſt proper to the Latine tongue, and the reſt omitted. Theſe three tongues doe at this day farre ſurpaſſe all others; but vngodlineſſe and contempt of the true Diuinitie, is cauſe why the Hebrew is not eſteemed as it deſerueth: the more is it regarded of them that know it. As for the Greeke, that which is now commonly ſpoken is very groſſe. The pure and good Greeke is contained within the bookes of *Plato, Ariſtotle, Zenophon, Demoſthenes, Iſocrates, Homer, Euripides, Sophocles, Plutarch, Baſil, Naſianzen, Chryſoſtome*, and many others. The Latine, after ſome ignorant and vnlearned men had greatly embaſed it, was refined and ſet on foot againe within theſe foureſcore yeeres, at what time there flouriſhed many great and learned perſonages in Europe, as *Melanchon, Eraſmus, Picus Myrand.* and others: but they come ſhort of that grace and liuelihood that the ancient Latine writers haue: *Cicero, Cæſar, Liuie, Virgill, Horace*, and a number of others well enough knowne: of whom (as alſo of the moſt excellent authors in other tongues) the Poet here goes about to entreat.

*The Poet takes breath to enter afreſh into the next diſcourſe, where by way of a Viſion, he cunningly deſcribeth the principall tongues, with their beſt authors*

When this I wrote, behold, with tyſing labour led
Of Pallas heau'nly skill, full heauy grew mine head:
And now and then I ſtrike my chin vpon my breſt,
That ſoftly both mine eyes are cloſed vp to reſt
With ſweet Ambroſian dew; knit is my ſenſes band,
And fairely ſlides my pen forth of my fainting hand.
Vpon my flattring couch I ſpread my ſelfe againe,
And plonge in Lethe-ſtreame all troubles of my braine:
So drowne I all my care, ſaue one, that with no trance
Is diſcontinued, to pleaſe and profit France;
Whoſe ſacred forge of loue, that me enflamed keepes,
Will not let ſleepe my ſoule although my body ſleepes.
Then golden-winged dreame from of th'Eaſt-Indy ſhore
Came forth at Chriſtall gate, and little while before
The day-gate was vnlockt to valley of pleaſant ayre
By fancie led my ſoule, where day, night, foule and faire,
The North winds & the South, the Summer & Winters hew,
The ſpring and fall of leafe did neu'r each other enſue:
Where alway raigned May and Zepherus bedight

With

*De Roſes courronné mignardement ſouſpire*
*Par les bruyans rameaux d'vn bois qui doux-flairant*
*Va ce champ porte-fleurs en ouale murant.*

Deſcription du logis & de l'Image d'Eloquence.

*Iuſtement au milieu de la plaine eſmaillee*
*Se fleue vne grand' Roche en piedeſtal taillee,*
*Et deſſus ſa corniche vn Colloſſe d'airain,*
*Qui tient vn clair brandon en ſa ſeneſtre main,*
*En l'autre vn vaſe d'eau. De ſa langue dorée*
*Naiſſent mille chenons qui par toute la prée,*
*Subtils, ſemblent trainer vn monde d'auditeurs*
*Par l'oreille attachez, plus encor par les cœurs.*
*A ſes pieds le Sanglier giſt ſans bane, & ſans rage:*
*Le Tygre y dort charmé, & l'Ours s'y deſauuage.*
*Le proche mont ſautelle: & lenceinte du bois*
*Danſe, comme on dirost, au doux air de ſa voix.*

Piliers autour de l'image d'eloquence, ſur leſquels ſont les principales langues du mõde, auec ceux qui les ont enrichies.

*De piliers façonnez par vne main ſubtile*
*A la cariatique vn double periſtile*
*De l'Eloquence ceint l'Image rauiſſeur:*
*Hauts piliers, qui fondez ſur vn plinthe bien ſeur,*
*Portent de quatre en quatre vne langue de celles*
*Que ce ſiecle ſçauant couche au rang des plus belles.*
*Or entre les eſprit, qui fauoris des cieux*
*Eſtançonnent icy la langue des Hebreux,*
*Celuy de qui le front flambe comme vn Comete*
*Orne-ciel, donne-peur: qui porte vne baguete*
*Seche & fleurie enſemble: & tient entre ſes doigts*
*Le regiſtre ſacré des dix plus ſainctes Loix:*
*Eſt la guide d'Iſac: l'autheur, qui premiere oſe*
*Vouër à ſes neueux & ſes vers & ſa proſe;*
*Eſcrits qui ſeulement ne dauancent, ſacrez,*
*De long temps les eſcrits, ains tont les faits des Grecs.*

L'hebraique a pour principaux apuis. Moyſe.

Dauid.

*Le ſecond eſt Dauid, de qui l'agile pouce*
*Attire auec ſa voix l'harmonie plus douce*
*Des cieux organiſez ſur ſon luth qui bruira*
*Tant que l'aſtre du iour ſur nos teſtes luira.*
*Meſme, peut eſtre apres que les celeſtes flammes*
*Vonront fin à leur bal, les bien heureuſes ames*

VVith roſie coronets did breath on day and night, (yeeld,
A young woods whizzing boughes, that bloſſomes ſweet did
And ouall-wiſe bewald the flowre-embolſed field
In middle point of all this ammell-blooming glade
Aroſe a mighty rocke in footſtall-manner made;
Vpon the top thereof a braſſe-coloſſe did ſtand,
That in the left hand held a flaming fierbrand,
And in the right a ſpout; ſhe ſhew'd a golden tongue,
And thence a many chaines all o're the medow ſprong,
That worlds of hearers drew, with fine deuiſe of art;
For ſome were held by th'eares, & ſome were held by th'hart.
Before her feet the Boare, that torreſt wilde had haunted,
The Tiger ſlept, and Beare, all aſt'r a ſort enchaunted.
The neighbour hillocks leapt, and woods reioyced round,
Carranting (as it were) at her ſweet voices ſound.

A double circled row of pillers high and dight
By cunning workmans hand all aft'r a Carian right
With baſes vnder-pinn'd, to faſten their foundation,
Beſet this goodly ſhrine of eloquent Oration;
And foure by foure bore-vp amid-them one language
Of thoſe that flouriſh moſt in this our learned age.

Among the bleſſed wits, to whom was giu'n the grace
To beare-vp th'Ebrew tongue in ſuch a ſacred place; 1. *The Hebrue.*
The man whoſe fore-head ſhines, as doth a blazing ſtarre,
Skie-gracing, frighting-men; who for his ſcepter barre
A ſeare, yet budding, rod, and hath in fingers hent
The ten-fould regiſter of Gods Commandement;
Is he that *Iſac* led: and firſt authoritie,
Both of free ſtile and verſe, left to poſteritie:
Such holy works as doe not onely long fore-run
The writings of the Greekes, but all that Greece hath done.
The ſecond *Dauid* is, whoſe touch right cunningly
Combined with his voyce drawes downe ſweet harmony
From th'Organized heau'ns, on harpe that aye ſhall ſound
As long as dayes great ſtarre ſhall o're our heads goe round:
Nay long'r, as who can tell, when all theſe heau'nly lights
Are at their meaſures end, but that the bleſſed ſprights,

*Des champions de Chriſt, au ſon de ces accors*
*Danſeront à l'honneur du Roy le fort des forts:*
*Et des Anges encor les bandes emplumees*
*Chanteront, Sainct, ô Sainct, ô Sainct Dieu des armees.*

Salomon. *Le tiers eſt Salomon, qui ſes beaux monumens*
*A, ſage, marqueté de plus d'enſeignemens,*
*De plus de mots dorez, que ſa riche couronne*
*De rubis de grenats, de perles ne rayonne.*

Iſaie. *L'autre eſt le fils d'Amos, vehement en menaces,*
*Figuré, graue, ſainct, accompagné des graces.*

La Grecque a pour apuy Homere. *La Grecque a pour apuy vn Homere aux doux vers,*
*Dont l'eſchole a produit les regimens diuers*
*Des philoſophes vieux, & fait par tout le Monde*
*Comme vn grand Ocean ruiſſeler ſa faconde.*

Platon. *Platon le tout diuin qui ſemblable à l'oiſeau,*
*Qu'on dit de Paradis, ne ſe ſouille onc en l'eau,*
*Iamais ne touche à terre, ains ſur les aſtres vole*
*Plus haut que ſur l'Enfer ne s'eleue le Pole.*

Herodote. *Herodote au clair ſtile: & Demoſtene encor,*
Demoſthene. *Loy des hommes diſerts, Roy des cœurs, bouche d'or.*

La Romaine a pour apuis. *L'ennemi capital d'Antoine & Catiline,*
Ciceron. *Qui foudroye, qui tonne, & de qui la poictrine*
*Source mille torrens, où de merueille eſpris*
*S'enyurent chaſque iour les plus rares eſprits:*

Ceſar. *Ceſar, qui ne ſçait moins bien faire que bien dire:*
Saluſte. *Saluſte plein de nerfs: Et celuy qui retire*
Virgile. *Ilion ſur le Tybre: eſcrinain cheu des cieux,*
*Qui ne ferma iamais, pour s'endormir les yeux:*
*Qui iamis ne broncha: touſiours clair, touſiours graue,*
*Honteuſement hardi, & modeſtement braue,*
*Touſiours ſemblable à ſoy, & diſſemblable à tous,*
*Souſtiennent des Romains le parler graue-dous.*

La Toſcane, auec ſes apuis. *Le toſcan eſt fondé ſur le gentil Bocace:*
Bocace, *Le Petrarque aux beaux mots, eſmaillé, plein d'audace:*
Petrarque. *L'Arioſte coulant, pathetique, & diuers:*
Arioſte. *Le Taſſe, digne ouurier d'vn Heroïque vers,*
Taſſe. *Figuré, court, aigu, limé, riche en Langage,*

*Et*

And Champions of Chriſt, at ſound of his accords
Shall honour with a dance th'Almighty Lord of Lords:
When all the Quire of heau'n, and bands of winged ghoſts,
Shall *Holy, holy* ſing, *O holy Lord of hoſts.*
The third is *Salomon*, whoſe worke more brightly beames

With golden ſentences, then doth his crowne with gems.
The laſt is *Amos* ſonne, beſet with graces all,
Graue, holy, full of threats, deuout, rhetoricall.
The Greeke on *Homer* leanes; who ſweetly verſifies, 2. *The Greeke.*
Whoſe learned ſchoole hath taught a many Companies
Of old Philoſophers, and from whoſe cunning plea
Run riuers through the world, as from an Ocean Sea.
On *Plato* th'all-diuine, who like the bird we call
The bird of paradiſe, ne ſoyles himſelfe at all
With earth or waters touch; but, more then hels deſcent
Surmounted is by heau'n, ſurmounts the firmament.
On *Herodote* the plaine; and him, of pleaders arts
The Law *Demoſthenes*, the guilt-tongue Prince of harts.
Then he that thunder-ſpeaks, with lightning blaſt and ſhine
The Foe of *Anthonie*, the ſcourge of *Catiline*, 3. *The Latine.*
The ſpring of thouſand floods wherein the rareſt wits
Doe daily toyle themſelues agaſt with wonder-fits;
And *Cæſar*, that can doe as well as he can plead:
And ſinowie *Saluſt* next; then he that *Troy* doth lead
Againe to *Tyber*-ſhore, a writer ſent from heauen,
That neuer ſhuts his eyes to ſlumber, morne or eu'n;
That euer treadeth ſure, is euer plaine and graue;
Demurely venterous, and temperately braue;
That ſtill is like himſelfe, and vnlike others all;
Theſe hold the ſweet-graue tongue was laſt imperiall.
Th'Italian founded is on *Boccace* pleaſurous; 4. *The Italian.*
With *Petrarch* finely dight, bould and ſententious;
On flowing *Arioſt*, ſelfe-vnlike, paſſionate;
With *Taſſo*, worthy wight to frame a verſe of State,
Sharpe, ſhort, fil'd, figured, with language rowling faſt,

*Et premier en honneur, bien que derniere en âge.*
*Le langage Arabeſque a pour fermes apuis*
*Le ſubtil, le profond, le grand fils de Roïs:*
*L'Auicenne fecond, l'Eldebag Satyrique,*
*L'Ibnu-farid coulant, gentil, alegorique.*
*Le Tudeſque a celuy, qui refait Alemand*
*Le gentil Sleidan: l'eternel ornement*
*D'Iſlebe & Vvitemberg: & Peucer qui redore*
*Ses attrayans diſcours: & mon Butric encore.*
*Gueuare, le Boſcan, Grenade, & Garcilace,*
*Abreuuez du Nectar qui rit dedans la taſſe*
*De Pitho verſe-miel, portent le Caſtillan.*
*Et ſi l'antique honneur du parler Catalan*
*N'euſt Oſias raui, docte, il euſt peu debatre*
*Le laurier Heſpagnol auec l'vn de ces quatre.*
*Le parler des Anglois a pour fermes piliers*
*Thomas More, & Baccon, tous deux grands Chancelliers,*
*Qui ſeurant leur langage, & le tirant d'enfance,*
*Auſçauoir politique ont conioint l'eloquence.*
*Et le Milor Cydné qui Cygne doux-chantant,*
*Va les flots orgueilleux de Tamiſe flatant.*
*Ce fleuue gros d'honneur emporte ſa faconde*
*Dans le ſein de Thetis, & Thetis par le Monde.*
*Mais quel nouueau Soleil me donne ſur les yeux?*
*Suis-ie fait tout d'vn coup heureux bourgeois des cieux?*
*O quel auguſte port! quelle royale grace!*
*Quels yeux doux-foudroyans! quelle Angelique face!*
*Filles du ſouuerain, doctes ſœurs, n'eſt-ce pas*
*La grand' Eliſabeth, la prudente Pallas.*
*Qui fait que le Breton, deſdaigneux, ne deſire*
*Changer au male ioug d'vne femme l'Empire?*
*Qui tandis qu'Erynnis laſſe d'eſtre en Enfer,*
*Rauage ſes voiſins & par flamme, & par fer,*
*Et que le noir effroy d'vn murmurant orage*
*Menace horriblement l'Vniuers de naufrage:*
*Tient en heureuſe paix ſa prouinſe, où la Loy*
*Venerable, fleurit auec la blanche Foy.*

L'Arabeſque.
Auenrois
Auicenne.
Eldebag.
Ibnu-farid.
L'alemande.
Beuther.
Luther.
Peucer
Butric.
La Caſtilane.
Gueuare.
Le Boſcan,
Grenade.
Garcilace.

L'Angloiſe.
Morus.
Baccon.
Cydné.

A l'occaſion de l'Angleterre il fait vne digreſſion & entre es louanges de la Reyne Eliſabet Princeſſe ſage, paiſible, docte, & eloquente.

Qui

The firſt to be eſteem'd albeet he wrote the laſt.
Th'Arabian tongue is here moſt worthily ſuſtained — 5. *The Arabian.*
By great *Auerroes* deep-reaching, ſubtle-brained;
*Ibnufarid* the ſmooth allegorizing wag;
And faire-ſpoake *Auicen*, and Satyr *Eldebag*.
The glory of Wittenberg and Iſleb, *Martin Luther*
Is one that beares the Dutch; another is *Michael Buther*, — 6. *The Dutch.*
Who *Sleydan* Almaned; my *Butrick* is the next;
With *Peucer*, who reguilds his all-entiſing text.
Then *Boſcan*, then *Gueuare*, *Grenade* and *Gracilas*, — 7. *The Spaniſh.*
With *Nectar* all diſtain'd, that mantleth in the glaſſe
Of hony-powring *Peith*, vpheld the Caſtillane.
And had not th'ancient grace of ſpeaking Catallane
*Oſias* ouer-pleas'd, his learning might haue bore
The Spaniſh Crowne of Bay from one of th'other foure.
The burd'n of th'Engliſh tongue I finde here vndertaken — 8. *The Engliſh.*
By quicke Sir *Thomas More*, and graue Sir *Nicolas Bacon*;
They knit and rais'd the ſtile, and were both eloquent,
And Keepers of the Seale, and skill'd in gouernment.
Sir *Philip Sydn'y* is next, who ſung as ſweet as Swan
That flaps the ſwelling waues of Tems with ſiluer fan:
This Riu'r his honour beares, and eloquence together,
To ſnow-foot *Thetis* lap, and *Thetis* eu'ry whither.
But what new ſunne is this that beames vpon mine eyes?
Or, am I rapt amongſt the heau'nly companies?
O what a princely grace! what State Emperiall!
What pleaſant-lightning eyes! what face Angelicall!
Say, O yee learned guirles begot of heau'nly breath,
Is't not the wiſe *Minerue*, the great *Elizabeth*?
Who rules the Briton ſtout with ſuch a tendering,
That neuer did he wiſh to change her for a King.
She whiles her neighbour Lands are ſpoil'd with ſword and fire,
By Furies weary of hell, with head of ſnakie tire,
And, whiles the darke affright of tempeſt roring-great
Doth to the worlds Carack a fearefull ſhipwrack threat,
Retaines in happie peace her Iſle, where true beliefe
And honorable Lawes are reckned of in chiefe.

*For the fourth piller of the Engliſh tongue hee nameth our gracious Queene* Elizabeth, *duly and truly praiſing her for wiſdome, maintenance of peace, learning, and eloquence.*

*Qui n'a pas ſeulement l'opulence feconde*
*Du maternel langage: ains d'vne bouche ronde*
*Peut ſi bien ſur les champ haranguer en Latin,*
*Grec, François, Heſpagnol, Tudeſque, & Florentin,*
*Que Rome l'Emperiere, & la Grece, & la France,*
*Le Rhin, & l'Arne encor plaident pour ſa naiſſance.*
*Clair perle du Nort, guerriere, domte-Mars,*
*Continue à cherir les Muſes & les Arts.*
*Et ſi iamais ces vers peuuent d'vne aile agile,*
*Franchiſſant l'Ocean, voler inſqu'à ton Iſle,*
*Et tomber, fortune, entre ces blanches mains,*
*Qui ſous vn iuſte frein regiſſent tant d'humains,*
*Voy les d'vn œil benin, & fauorable penſe;*
*Qu'il faut pour te loner auoir ton eloquence.*

La langue françoiſe a pour ornemens & apuis.

*Mais qui ſont les François? Ce terme ſans façon,*
*D'où la groſſiere main du pareſſeux maçon*
*A leué ſeulement les plus dures eſcailles,*

Marot.

*C'eſt toy Clement Marot, qui furieux trauailles*
*Artiſtement ſans art: & poingt d'vn beau ſouci,*
*Tranſportes Helicon d'Italie en Querci.*
*Marot, que ie reuere ainſi qu'vn Coliſee*
*Noircy, briſé, mouſſu: vne medaille vſee:*
*Vn eſcorné tombeau non tant pour leur beauté,*
*Que pour le ſainct reſpect de leur antiquité.*

Vigenere. Amyot.

*Ie ne puis bonnement ceſt autre recognoiſtre*
*Il a bien, quel qu'il ſoit, la façon d'vn bon maiſtre,*
*Ie demeure en ſuſpens: car ie le pren tantôt*
*Pour Blaiſe Vigenere, or pour Amyot.*

Ronſard.

*L'autre, ce grand Ronſard, qui pour orner ſa France,*
*Le Grec & le Latin deſpouille d'eloquence:*
*Et d'vn Eſprit hardi manie heureuſement*
*Toute ſorte de vers, de ſtyle, & dargument.*

De Mornay, en ſon docte œuure de la verité de la Religion Chreſtienne.

*Ceſt autre eſt De-Mornay, qui combat l'Atheiſme,*
*Le Paganiſme vain, l'obſtiné Iudaiſme,*
*Auec leur propre glaiue: & preſſé, graue, ſaint,*
*Roidit ſi bien ſon ſtyle enſemble ſimple & peint,*
*Que ſes viues raiſons de beaux mots empennees*

*S'enfonſent*

She hath not only gift of plentie delectable
To ſpeake her Mother-tongue; but readily is able
In Latine, Spaniſh, French (without premeditation)
In Greeke, Italian, Dutch, to make as good Oration,
As Greece can, as can France, as Rome Imperiall,
As Rhine, as Arne can, plead in their naturall.
O bright Pearle of the North, martiall *Mars*-conquering,
Loue ſtill and cheriſh th'Arts, and heare the Muſes ſing:
And, in caſe any time my verſes winged-light
Shall ouer th'Ocean Sea to thine Iſle take their flight,
And by ſome happie chance into that faire hand ſlide,
Which doth ſo many men with lawfull Scepter guide;
O reade with gracious eye and fauourable thought:
I want thine eloquence to praiſe thee as I ought.
But what are thoſe of France? this Image was vnſhap'd, 9. *The French.*
Whence hath the bunglar hand of Idle maſon skrap'd,
No more then th'harder skales of eu'ry rugged knot;
Thee (*Marot*) ſure it meanes, that labourſt ſo hot
Without Art Artiſt-like, and prickt with *Phœbus* Lance
Remoueſt He'icon from Italy to France.
Thee (*Clement*) I regard eu'n as an old Coloſſe,
All ſoiled, all to broke, and ouergrow'n with moſſe;
As tabl' or tombe defac'd, more for th'antiquitie,
Then any bewty in them, or cunning that I ſee.
What one this other is, I ſcarce remember me;
A Cunning one he ſeemes, what one ſoere he be.
I reſt yet in ſuſpenſe, ſometime he doth appeare
To be *Iames Amiot*, ſometime *Blaſe Vigeneere*.
Great *Ronſard* is the next, who doth of Graces wrong
The Greeke and Latine both to grace his Mother-tongue;
And with a bould attempt doth mannage happily
All kinde of Argument, of ſtile, of Poetry.
*De Mornay* this man is, encountring Atheiſme,
Iewes ſtubborne vnbeleefe, and fooliſh Paganiſme,
With weapons of their owne; he godly, graue, and preſt,
So ſolideth his ſtile both ſimpl' and courtly-dreſt,
That feather'd with faire words his reaſons ſharpe as darts

Inſtrike

*S'enfonſent comme traicts dans les ames bien-nees.*
*Et puis ie parle ainſin. O beaux, ô clairs eſprits,*
Souhait du Poëte conſiderant les hommes doctes; des eſcrits deſquels la France iouit.
*Qui bien-heureux, auez conſacré vos eſcrits*
*A l'immortalité: puis que ſur mes eſpaules*
*Ie ne puis auec vous porter l'honneur des Gaules:*
*Que, las! ie ne vous puis meſme ſuyure des yeux*
*Sur le Mont, qui beſſon s'auoiſine des cieux:*
*Au moins permettez moy que, proſterné i'embraſſe*
*Vos genoux honorez: permettez que i'entaſſe*
*Sur vos chefs rayonneux d'vn Auril les moiſſons.*
*De grace permettez, que mes foibles chanſons*
*Vne gloire eternelle en voſtre gloire puiſent,*
*Et que touſiours vos noms dans mes carmes ſe liſent.*
Fin de la viſion.
*Accordant ma demande, ils abaiſſent le front:*
*Le vallon diſparoit, les Colomnes s'en vont:*
*Et le ſonge fuyoit de-meſme auecques elles,*
*Si ie n'euſſe englué de mon ancre ſes ailes,*

20 *Tracing theſe latter linès.* Before he endeth this Booke or diſcourſe, hauing begun to ſpeake of tongues, and their compariſon one with another, he taketh thence occaſion to ſet before our eyes the three principall tongues, Hebrue, Greeke, and Latine, accompanied with ſix other greatly now-a-daies eſteemed throughout all Europe. For this purpoſe, and to enrich his Poem with ſome new ornament, worthy the things he treateth of; he declareth, how being weary with ouer-watching himſelfe in theſe his former ſtudies, he caſt him on his bed and ſlept; yet ſo as the earneſt deſire he had to delight and profit his country-men, kept ſtill his ſoule awake; which cauſed him to ſee in his Dreame the Viſion here following. A fine inuention, and framed to the imitation of the beſt ancient Poets both Greeke and Latine, who, being to handle matters of great importance, are wont by ſuch deuices cunningly to prouoke the Readers to marke and giue eare vnto them.

21. *And golden-winged Dreame.* Of Dreames and their cauſes hath beene ſpoken ſufficiently in the firſt day of this ſecond Wecke, intituled *Eden*, page the 46, 47, 48, &c. hauing here to ſpeake of a Dreame cleere and eaſie to be conceiued, he diſtinguiſheth it from ſuch as are darkſome and deceiueable, ſaying it was about the dawning of the day, when the golden-winged (that is, the ſweet, pleaſant, and vntroubled) Dreame came forth at the Chriſtall gate in the Eaſt: as much to ſay, as when the day-ſtarre ariſeth, or the morning draweth on, we feele (if we were awake before) ſleepe gently ſeazing on vs, and our ſpirits comming and going, as it were, thorow Chriſtall gates: for then be Dreames and Viſions cleereſt and beſt diſtinguiſhed; whereas

Inſtrike themſelues adeepe into the braueſt hearts.
Then thus I ſpake to them, ô bright, ô goodly wits
Who in moſt happie caſe haue conſecrate your writs
To Immortalities ſith that my feeble ſhoulders
May not among you be the French renownes vpholders,
Alas! ſith I vneth you follow can with eye
Vpon the twy-top hill ſo neare acoaſt the skie:
Yet ſuffer me at leaſt here proſtrate to embrace
Your honourable knees! ô giue me leaue to place
Vpon your ſhining heads a garland of the Spring,
And of your goodneſſe grant that theſe meane tunes I ſing
May in your glory draw an euerlaſting glory,
And alway this my verſe may regiſter your ſtory.
They yeelding to my ſuit, made ſemblance with their head;
So vaniſhed the vale, and all the pillars fled:
In like ſort had the dreame with them together haſted,
But that I with mine Inke his nimble feathers paſted.

*The Poets deſire conſidering the learned Writers of France.*

*The end of the Viſion.*

whereas before our meat be fully digeſted, our braine ouer-loden with vapours, receiueth but troubleſome impreſſions, waued ſo to and fro, and ſo enterlaced one with another, that in the twinkling of an eye, it frameth a thouſand ſhapes, that preſently vaniſh away, and are no more remembred. Now the Poet ſaith, he was guided (as he thought) into a place moſt delightfull, which he deſcribeth in few verſes, and it is very fit for the matter following.

22 *Iuſt in the middle point.* Firſt he deſcribeth the dwelling of Eloquence: to wit, on a great Rocke, wrought and faſhioned in manner of a foot-ſtall, or baſe for an image to ſtand on: to ſhew how ſtedfaſt and certaine a thing this excellent gift of God is. Secondly, the reſemblance or Image of Eloquence, he calleth a *Coloſſe*, that is, of ſtature ſurpaſſing all others: which betoketh thus much, that eloquent and faire ſpoken men goe many degrees beyond others, whom they vſe at their pleaſure, and draw whither they liſt, as the example of *Pericles* and *Cicero* declare, and many proofes thereof are found in the holy Scripture. He maketh this Image of Braſſe, which implieth the faire gloſſe, the ſweet ſound and ſtrong force of Eloquence; he placeth in the left hand a fire-brand, to ſignifie that learned, true, and faire vterance maketh men ſee and touch (as it were) the right nature of things: in the right hand an Ewer, becauſe the ſpeech of the wiſe dampeth and putteth out the flame of paſſions. I might note hereof many examples, but I leaue them for the diligent Reader to ſearch: meaning here to offer him but Annotations, which I feare alreadie are growen too long. The little chaines that come forth from the Images golden tongue, and draw ſuch a

number of hearers by the eares and heart, ſignifie the great power of a well framed ſpeech: the truth whereof appeareth chiefely in preaching the word, in counſels of graue common-wealths-men, and orations of good Magiſtrates and valiant Captaines. In this manner did the ancient French-men paint and ſet out their *Hercules*, ſurnamed *Ogmius*, whereupon *Alciat* hath made a pretie Emblem: it is the 180. expounded at large by *Cl. Minos*. The ſumme of all is, that Eloquence is to be preferred before force. Our Poet aimeth at that deſcription. Further concerning the Bore, the Tygre, and the Beare, lying tame at the feet of this Image, it ſignifieth that a pleaſant and learned ſpeech appeaſeth all angrie, cruell, and ſauage men; and euen the mad-leſt and moſt brutiſh people in the world: it maketh the woods and hills to daunce and leape: that is to ſay, it moueth, bendeth and inſtructeth very block-heads, and ſuch as are moſt hard of vnderſtanding; and this may be the meaning of thoſe fained tales of *Amphion*, *Orpheus*, *Arion*, and other like. Laſtly, this Image is inuironed with a double ranke of pillers, well and ſtrongly grounded and vnder-pinned, that beare vp in due proportion the nine languages following, each by her owne chiefe authors and maintainers. For euery pillar was wrought in faſhion of a man, and framed to the countenance of one of their beſt writers in a long gowne, or ſtole. And that is the meaning of the French *à la Cariatide: After the Carian right:* as *Vitruuius* writeth at large in the firſt Chapter of his firſt booke of *Architecture*. This I note becauſe the French Commenter lets it paſſe, and it troubled my ſelfe to vnderſtand it at the firſt.

23. *Among the bleſſed wits.* For chiefe props of the Hebrue tongue (which he placeth in the fore-front of Eloquence, as in euery regard it was meet, whether we cõſider the ſweet grauitie, the natural impliance, the ſhortnes, hautines, liuelines of it: or the ſincerity, holines, light, & heauenly Maieſtie) he nameth firſt *Moſes*, becauſe he is the moſt anciẽt of thoſe whoſe writings in this tongue are extant. As for the book of the Propheſie of *Henoch*, it was loſt a long time agoe. He deſcribeth this holy Law-writer after an excellent manner, as was requiſite in a diſcourſe of eloquence. His face ſhineth like a blaſing Star: alluding to that in the Scripture, that *Moſes* comming downe frõ the Mount where he had talked with God, his face ſo ſhined, that none was able to behold his countenance; in ſo much as he was faine to weare a vaile ouer it: the reſt is very eaſie to be vnderſtood, eſpecially of ſuch as haue neuer ſo lightly turned ouer the hiſtory. Now for the bookes of *Moſes*, they were written many hundred yeares before the Greekes were knowne: who were not heard of in the world, but a little before the reigne of *Saul*, & had but few workes in writing, or none at all, till after the time of *Salomon*, as their owne Hiſtories witneſſe, whoſoeuer will take paines to turne them ouer. Nay further, all their knowledge came from the Ægyptians, Phenicians and others, who had leaned ſomewhat by conuerſing with the Hebrues. And to come againe to *Moſes*, he hath beene in maruellous account with infinite Heathen Writers. If any haue lightly regarded, or found fault with him, it was either becauſe they vnderſtood him not at all, or maliced him exceedingly, which a man may eaſily finde in their writings. The ſe-

cond

cond Author of the Hebrue he counteth *Dauid*, whoſe Pſalmes he ſpeaketh of much in few lines; but little it is in compariſon of their excellencie, whereof many ancient and late Writers haue ſpoken notable things: I will not heape them vp here, aſſuring my ſelfe that all true Chriſtians will grant me that the Booke of *Dauids* Pſalmes is (as Saint *Baſil* ſaith) the Storehouſe and treaſurie of all good learning, for all men to come at; and will confeſſe with Saint *Ierome*, and Saint *Chryſoſtome*, that nothing better becommeth a man, be he Peaſant or Crafts-man, great or ſmall, than to ſing vnto the Lord the praiſes and thankeſgiuing in theſe excellent ſongs contained: the very liuely and true Anatomies of a beleeuing ſoule. O how curſed and abominable before God and his Church are thoſe wicked ones, that haue forbidden Chriſtians the vnderſtanding and vſe of them, and baniſhed them out of Chriſtendome: that haue ſuffered, allowed, maintained, commanded, and commended vnto the people theſe ſhamefull and wanton Poeſies, theſe bookes of vanitie, error, and leaſings, which with their Authors deſerue the fire: not the quiet and peaceable perſons, that call vpon Ieſus Chriſt, and beleeue ſtedfaſtly the life euerlaſting. The ſoule that feareth God will not take this my digreſſion ill, nor thinke it needleſſe: As for the vngodly, let them ſpit at it, if they will, I regard them not. The third Author and ornament of the Hebrue, is reckoned *Salomon* in his Prouerbs, the Booke of the Preacher, and the Song of Songs, bookes more beſprinckled with golden words and notable ſentences, than his Crowne was with pretious ſtones and pearles emboſſed. Happie is the man that taketh delight to marke and daily thinke vpon ſo profitable and neceſſary inſtructions. The fourth is the Prophet *Eſay*, the ſonne of *Amos*, right ſuch a one as the Poet hath deſcribed. Theſe foure hee thought ſufficient to name, becauſe they haue moſt Writings extant, and are withall exceeding eloquent, as might eaſily be proued by particulars, if I were to write a Commentary, or a whole diſcourſe thereof.

24. *The Greeke.* *Homer*, his *Illias* and *Odyſſea* containing 48. bookes, is the moſt ancient Greeke Author we haue: his inuentions are wonderfull, his vaine naturall, his verſes ſmooth, and full of Art, and the more they are conſidered, the greater grace they haue. There is alſo in them a hidden ſenſe, and the very well-ſpring of all humane knowledge; as may appeare by thar infinite peeces of his poeſies are cited in the bookes of ancient and late Phyloſophers, Geographers, Hiſtoriographers and Orators, as *Plutarch* and others witneſſe. The next to *Homer* is *Plato*, not in time but in worthineſſe: he is called the diuine Phyloſopher, becauſe he is ſo maruellous pure, ſo high and loftie in all his diſcourſes; the true ſcholler of him that profeſſing himſelfe to know but one thing, namely that he knew nothing, declared that he knew all things that might be learned in the world, as touching the world. For concerning the knowledge of ſaluation, *Plato* and his maiſter both were ignorant: and ſith all other knowledge is nothing in compariſon of that (the more are we bound to God that haue it) he ſaid moſt truely, that he knew nothing. The third is *Herodotus*, who writeth in the Ionick Dialect, that is a kinde of Greeke differing a little in phraſes and pronuntiation from the com-

mon ſpoken, as ſome farre ſcituate ſhires doe from the Court or mother-Citie of their Countrie: in diuers points it agreeth with the French. *Plutarch* dealeth ſomewhat too roughly with this worthy Hiſtoriographer, in whoſe defence I will oppoſe the authoritie of a learned man of our time: who in a certaine Preface of his, ſaith of *Herodotus*: *Narrationes eius ſunt diſertæ, iudicationes expreſſæ, ſpecioſæ, explicationes accuratæ & euidentes, collectiones certæ atque plenæ, in his rerum geſtarum, hominum, temporum fides, accurata comperto-rum relatio, dubiorum coniecturaſagax, fabuloſorum verecunda commemoratio, mira vbique ſimplicitas, & eximius quidam candor.* See the great praiſes, and perfections of a graue Hiſtoriographer. The fourth is *Demoſthenes*, the prince of Greeke Orators, the very rule and ſquare of all that endeuour to ſpeake eloquently, a man that leadeth other mens mindes as he liſt, excellent in all his diſcourſes: which are extant, the moſt of them, and read to the great vſe and profit of thoſe that know how to apply them.

25. *Then he of Anthonie and Catiline great foe.* That is *Cicero*, ſurnamed the father of Eloquence: he is the firſt and chiefe of thoſe that grace and maintaine the Latine tongue. He was extreamely hated of *Marke Anthonie* and *Catiline*, both whom he hath alſo bitterly purſued and touched to the quicke, as his Catilinarie and Philippicke Orations declare: the often printing of his workes, and learned mens continuall reading of them, and borrowing thence the beſt graces of their writings, doe proue his learning, eloquence and plentie of ſpeech to be ſuch as the Poet here deſcribeth. The ſecond is *Cæſar*, the moſt valiant of eloquent men, and moſt eloquent of valiant men, as may well appeare by his life in *Plutarch*, and his Commentaries *de bello Gallico*: by which worke he hath wrung the pen out of learned mens hands, and in a manner diſcouraged them all from writing Hiſtories, becauſe they ſee ſuch perfection therein, as they are not able to come neere. The third is the Hiſtoriographer *Saluſt*: we haue of his workes, beſides diuers Orations, two Hiſtories remaining, *Coniuratio Catilinæ*: *& bellum Iugurthinum*, ſhort they are, but full of ſentence and ſinewes, witneſſing the ancient force and vigor of the Roman tongue. The Reader may hereto adde the commendations of theſe three Authors, as they are in many learned bookes of late writers here and there ſcattered. As for thoſe that thinke *Cicero* babbleth without learning, and that *Cæſar* the Dictatour and firſt Emperour wrote not theſe Commentaries that beare his name, and that *Saluſt* writeth a hard and forced ſtile: becauſe their accuſations are falſe, and they ſo farre out of the way, I thinke them worthy none other anſwer, than our Poets few verſes here. Of the fourth, which is the Poet *Virgil*, too much cannot be ſpoken: his bookes of *Georgickes* and *Æneidos*, being ſuch maruellous workes, and ſo farre exceeding all other bookes of humanitie: I ſpeake not onely for the excellence of his verſe; but ſure in the depth of his inuentions, his iudgement, his decence, his modeſtie, his grauitie, and his ſtate, how much he doth outſtrip and goe beyond all others, may be ſeene not onely in euery booke of his, but euen in euery verſe; wherein is contained a thouſand thouſand ſecrets, and as it were the abridgement of all kinde of Arts and knowledge; beſides his proper tearmes, his Epythites alway fit, his metaphors

phors and figures ſow'n and ſprinkled in their right places, and his ſpeech quite throughout eloquent and pure, without any bodging or dawberie whatſoeuer. The learned *Cæſar Scaliger*, among many others, hath plainly and at large declared in his Art of Poetrie, the excellency of this Author.

26. *Th'Italian.* For ornament of the Italian, a language riſen of the Roman or Latine, he nameth three Poets and one Orator, ſlipping diuers writers of hiſtorie and Secretaries, that haue left diuers excellent workes, Orations, and Epiſtles among vs. The reaſon is (I thinke) becauſe theſe foure containe in them all the graces of the others. He nameth alſo the Tuſcan tongue, becauſe of all the diuers Dialects of Italie the *Luquiſh*, *Milaniſh*, *Geneuiſh*, and *Venetian*, none are ſo pure and fine as the Florentine or Tuſcan. *Iohn Boccace* hath written long time agoe, but a very fine and pure ſtile; as his *Decameron*, his *Fiametta*, the *Philocope*, *The Laberinth*, and his other bookes witneſſe, that with the world are in ſo great requeſt. *Francis Petrarch* hath written ſince, and inuented goodly words, and partly by his owne pregnant wit, partly by imitation of the beſt Authors, hath enriched the tongue with many graces: he hath ventured alſo farre and made Sonets, Chapters, and Cantoes wonderfull curious. Then *Ludouico Arioſto* of Ferara hath ſet forth a legend of Loue, entituled *Orlando furioſo*, in verſes ſweet and meet, famous throughout all Italie; he is full of affections in his diſcourſe, and as delightfull as is poſsible, by reaſon of the varietie of that fabulous matter he writeth of, which he ſhadoweth ſo cunningly, that the Reader is therewith often affected and moued, as if it were a true ſtorie, or at leaſt not altogether falſe. *Torquato Taſſo* is laſt of the foure in time of writing, but in account (as the Poet ſaith) the firſt and chiefe: he was the ſonne of *Bernardo Taſſo* that eloquent man, whoſe excellent Epiſtles are in print. This his ſonne hath written in twenty bookes or Cantoes, of ſtately verſe, a poeme the beſt of all Italians, entituled *Gieruſalemme liberata*, all the graces and riches of the Greekes and Latines are there gathered together, all wrought into it after the beſt manner, ſo graue, ſo ſhort, ſo learned, ſo comely, ſo liuely, ſo ſtately, as if it were the worke of another *Virgil*. There are alſo printed at Ferara three volumnes of his workes, containing other kindes of verſe, and all ſorts of fine inuentions, a Comedie, a Tragedie, diuers Dialogues and diſcourſes in proſe, all are worth reading, and all make good the iudgement that our Poet hath giuen of the Authour.

27. *The language Arabicke.* This language is comen of the Hebrew: among other learned mens bookes that haue made this tongue of account, we haue the workes of *Aben Roïs*, that is, the ſonne of Kings: for *Ben* ſignifieth a *ſonne* in Hebrew: and the Arabians adde to the beginning this preposition *A*, and ſometime *Al*. This *Aben Roïs* is the ſame that we commonly call *Auerroës*, the Commentar, a very excellent Philoſopher. He hath commented vpon moſt of *Ariſtotle*, and is tranſlated into Latine, printed at Venice; the worke doth ſhew the deepe reach and ſubtill braine of the man. *Auicen* was a great Philoſopher and Phyſitian, as his writings alſo declare. *Geſner* ſaith *Auerroës* was of Cordway, and *Auicen* of Seuill, and ſo I thinke: but it appeareth by their workes that they were both Arabians, and profeſſed

the ſuperſtition of *Mahomet*. As for *Eldebag*, *Iohannes Leo* writeth of him in the fift booke of his deſcription of Africke. This poet borne at Malaga in Grenade, of great name thorough all the parts of Buggie and Thunes, was very eloquent in the Arabian tongue, and wonderfull ſharpe in railing on thoſe that did him hurt: he made the men of Tebeſſe feele it in a Satyre he wrote againſt them, the effect whereof is this: that Nature knowing the Tebeſsians ſhould be men of little worth and very ſwine, would make no good thing grow about their Citie but Nuts. The laſt, to wit, *Ibnu-farid*, the French Commentar knoweth not what he was, and I cannot learne.

28. *The Dutch*. For the Dutch or Almaine tongue hee ſetteth vs downe *Michaell Beuther*, who very well hath tranſlated the Latine Commentaries of *Sleidan*: the next is *Luther* borne at *Iſleb*, as learned and eloquent a man as any was among the Diuines and Preachers of Germanie, as all will confeſſe, that haue read his workes in Dutch: he Preached and read Diuinitie the ſpace of many yeeres at Wytteberg in Saxony. Then *Gaſper Peucer* ſon in law to *Phillip Melanchon*, an excellent Philoſopher, Mathematician, and Phiſitian, as his workes declare. And laſtly *Peter Beutricke*, Counceller to Duke *Iohn Caſimer*, and chiefe dealer for him with diuers Princes; lately deceaſed. I could name you many more, but I content my ſelfe, as the poet hath done, with theſe foure.

29. *Then Gueuare*. The Bookes of *Anthony de Gueuare*, *du Boſcan*, *de Grenade*, *de Gracylace*, haue beene for the moſt part, tranſlated into Latine, Italian and French: but they are farre better in their Caſtilian: which is the moſt pure Dialect of the Spaniſh tongue, and wherein the men of learning and good nourriture are wont ordinarily to write and ſpeake. And theſe foure the poet hath choſen for the moſt eloquent writers in this tongue: yet nothing foredeeming diuers others that haue written well both in verſe and proſe; as namely *Oſias*, whom but for his old Dialect, he iudgeth as good an author as the other.

30. *The ſpeech of Engliſh*. For ornament of the Engliſh tongue he nameth Sir *Thomas Moore* and Sir *Nicholas Bacon* both Lord Chauncellours: the firſt of them was very learned in the Arts and tongues: the ſecond exceeding well ſeene in the common lawes of England: and both very eloquent in their mother language. As for Sir *Philip Sidney* he deſerueth no leſſe commendation then the poet hath giuen him. *Chaucer* deſerueth the like commendation here that *Oſias* did among the Spaniſh Authors.

31. *But what new Sunne is this*. He maketh a digreſsion in praiſe of the Queene of England, who the ſpace of ſeuen and thirty yeeres hath gouerned her Realme in great proſperitie; ſo as, during the troubles and ouerthrowes of other kingdomes about her, her ſelfe and her people haue beene preſerued from infinite dangers. This famous Queene hath alſo the rougues, here mentioned by the poet, very parfit, and at this day by the ſingular grace of God ſhe is accounted the precious pearle of the North, and very fortunate in all the warres ſhe taketh in hand; her happy ſucceſſe and victories are euery way ſo memorable, that they deſerue to be written in a large hiſtorie, and reuerenced of all poſteritie.

32. *But*

32. *But what are theſe of France? Clement Marot* worthy to be admired for his time, in regard of the ignorance and barbariſme that raigned in Europe many yeeres before him, hath led the *Muſes* ouer the Alpes, and arrayed them after the French fashion: as witneſſeth, among other his workes, the tranſlation of nine and fortie Pſalmes of *Dauid*, a worke that will continue in account as long as Yea and Nay are ſpoken, euen to the worlds end. Indeed he wanteth that Art, and thoſe fine deuices that ſome later Writers haue; but euen in this want, and theſe imperfections he hath done wonderous well; and ſheweth in his naturall vaine, that if he had liſt he could haue beene excellent: yea in ſome points and places he hath ſo done alreadie, as the beſt of them all could haue done no better. For tranſlations wee haue *Iacques Amiot*, who hath turned into French the Æthiopian Hiſtorie of *Heliodorus*, ſeuen bookes of *Diodorus Siculus*, and all *Plutarch*, wherein he hath laboured to very good purpoſe, and with happie ſucceſſe: I would to God he had ſet his hand alſo to *Thucidides*, *Xenophon*, and *Seneca*: his ſtile is pure and naturall, not affected, not forced; right good and true French. *Blaſe Viginere* hath alſo tranſlated many bookes, as the Polonian Hiſtory, a part of *Liuie*, *Cæſar*, *Chalcondylas*, *Philoſtratus*, three Dialogues of Friendſhip, and the Pſalmes in free verſe, all which I haue read ouer and againe, yet doe I preferre *Amiot* before him. Indeed I finde in *Viginere* a very ready ſtile and matter well choſen, but the other (I know not how) me thinkes hath a better cariage of himſelfe. The *Seiour de Vauprivas* in his French Librarie ſaith, of all the foſter-children of the *Muſes*, that were bred in France, *Viginere* hath ſo written, that, as well for learning, as for eloquence of ſpeech, he hath preuented all that ſhall come after him, and as it were ſhut the gate againſt them. See what a commendation here is: I leaue the Reader to iudge of our opinions. Our Poet ſtayeth in doubt, but I haue beene bold to goe further; I truſt without any great offence: in this conſiſteth not the good or bad ſtate of France. Concerning Poets, he nameth *Peter Ronſard*, who hath made himſelfe rich with Greeke and Latine ſpoiles, as his Treatiſes of Loue, his Odes, Elegies, and Hymnes doe witneſſe: wherein a man may reade all ſorts of verſes, and all kinde of matter, ſometimes in a low ſtile, ſometimes in a meane, ſometimes in a loftie ſtile: For which the Poet calleth him Great *Ronſard*. I will note here a notable ſpeech of his: After our Poets firſt Weeke was come forth in Print, being asked his opinion of the worke, he anſwered, alluding to the title, *Monſieur du Bartas* hath done more in one weeke, than I haue done in all my life time. As for *Philip de Mornay*, Lord of Pleſſie Marly, his learned worke of the truth of Chriſtian Religion, honoured thus by the true title, and written in good French, with liuely reaſons there gathered together, moueth and draweth to his purpoſe, that is, to acknowledge the truth, all that reade it with a heart deſirous of peace and good. The like may be ſaid of his Diſcourſe of Life and Death, of his Treatiſe of the Church, his Meditations, and ſome Epiſtles and Demonſtrations of his. For all his Writings are ſtrengthened with Arguments, Inductions, and proofes inuincible, and all in a ſtile with grauitie and ſweetneſſe mixed, well knit, and

well

well ſounding, and eaſie enough to thoſe that are neuer ſo little acquainted with it. The Poet hauing ſo liuely repreſented his Viſion, endeth his diſ-

## LES COLONIES.

Ayant à parler des migrations de tant de diuers peuples iſſus de Noé, il deſire y eſtre adreſſé par quelque faueur ſpeciale.

*TANDIS que ie conduy par les deſerts du Monde*
*Du Pilote premier la famille ſeconde:*
*Que ie vay deſcouurant & par terre & par eau,*
*Adelantade heureux, maint Royaume nouueau:*
*Et que du grand Noé la plantureuſe vigne*
*De l'vne & l'autre mer, penible, ie prouigne:*
*Quel nuage clair-brun me conduira de iour?*
*Quel feu me guidera la nuict dans le ſejour*
*Promis à chaque peuple, auant que l'Androgyne*
*Euſt receu dans Eden ſa double-vne origine?*

Pour ceſt effect, ſous la figure de l'eſtoile des Sages d'Orient il implore la grace & lumiere du S. Eſprit.

*O ſacré-ſainct flambeau, qui, clair, marchois deuant*
*Les trois Magitiens de l'Odoreux Leuant,*
*Pour monſtrer le maillot de cil, dont la ieuneſſe*
*Vit touſiours en ſa fleur, chaſſe la nuict eſpeſſe*
*Qui me bande les yeux: à fin que par mes vers*
*Ie ſuiue tous les coins de ce grand Vniuers.*
*Car bien que mon eſprit durant ſi long voyage*
*Voltige çà & là: ſi n'ay-ie en mon courage*
*Autre plus grand deſir qu'à mener par la main*
*Mes lecteurs à l'enfant diuinement-humain.*

1. *What twilightie cloud.* The Poet being to make in and out ſo many wayes, and croſſe ſo many ſeas and countries, huge and vnknowne, good cauſe he had to demand (as he doth) a greater helpe than mans wit can afford, ſuch as the children of *Iſrael* had, a cloud by day, and a piller of fire by night, to guide them thorow the wilderneſſe; and ſurely God gaue him a a very extraordinary gift, otherwiſe he had neuer beene able ſo well and briefely to haue compriſed ſo many, hard, and worthy matters, as he hath done, in leſſe than ſix hundred verſes. He ſaith here further, that each peoples place of abode was ordained of God *before the paire of man* (that is, *Adam* and *Eue*) had receiued in Paradiſe their *twifold-one* beginning: that is, before *Adam* was created of earth, and *Eue* of one of his ribs: noting thereby, how of one they were made two in creation, and after of two one by mariage. And ſo before the world was made, the Lord had in his eternall decree marked and ſkored out the dwelling places of all people: it remained therefore that the ſame decree ſhould be accompliſhed, as appeared afterward.

2. *Thou*

course of Eloquence, and her most renowned fauourer in euery Language, and so shut vp his sixt Booke: Which is the second of the second day of his second Weeke.

## *The third Booke of* Noe, *or the* Colonies.

*Being to speake of so many peoples rempues as came from* Noe, *a hard matter, he desires the furtherance of Gods speciall fauour.*

VVHile ore th'vnpeopled world, I lead the fruitfull stocke
Of him that first assaid the waters wrackfull shocke;
While I by sea and land all in their places range
Discou'ries fortunate of many a kingdome strange;
And while of mightie *Noe* I toile to spread and twine
Fro th'one to th'other Sea the many-branched Vine;
O what twilight ycloud by day shall guide my sight,
What fiery pillar shall my course direct by night
To seats each peopl'ordaind before the Pair-of-Man
Their twy-fold-one estate in Paradise began!
Thou Holy-holy Flame, that led'st the Persian Wyses,
From th'all-perfumy coast where-out faire *Titan* rises,
To shew the cradle of Christ, whose youth in liuing light
For euer flourisheth; driue hence the gloomie night
That seeleth-vp mine eyes: and so my Muse it shall
Search all the darker nookes of this great earthy Ball.
For though my wandring thought al-throw this iorney long
Turne here and there, yet I no way more bend my song,
Nor ought doe more desire, than to direct and waine
My Readers to the Childe that was Diuine-humaine.

2. *Thou Holy-holy Flame.* The Pole-starre is the Marriners guide: but here the Poet asketh another manner helpe to shew him the right way in his trauell: and glancing at the marueilous new Starre that appeared to the Wise-men that came out of the East to see and worship our Sauiour Iesus Christ, then borne in Bethlem, he calleth on the Holy Ghost the true light of our vnderstanding, auerring that although the matter which he hath taken in hand, constraines him to discourse sometime of one thing, and sometime of another, yet is Iesus Christ the chiefe marke he aimeth it, vnto whom the desire is to lead his Reader, as also whatsoeuer is set vs downe in the doctrine of *Moses*, the Prophets and Apostles, tendeth to the selfe-same end. This the Poets holy desire makes much to the shame of those, that hauing themselues an vncleane heart, by setting their filthy workes in print, defile also the eyes and eares of many, whom (as much as in them lies) they lead vnto the Deuill.

Comparaiſon monſtrant l'effect de l'eſtonnement ſuruenu entre les baſtiſſeur de Babel, apres que leur lãgage fut confondu.

*TOVT ainſi que le choc de l'eſclatant tonnere*
*Que dans le cœur d'vn bois le ciel triſte deſſerre,*
*Fait quitter tout d'vn coup aux oiſeaux tremblottans*
*Leurs perches & leurs nids dans l'air obſcur flottans:*
*L'vn fuit çà l'autre là: le ſifflement des ailes*
*Bruit tout aux enuirons: les griſes Tourterelles*
*Ne vont plus deux à deux: & ceux qui ſont couuerts*
*Encor d'vn poil folet oſent tenter les airs:*
*De meſme les maçons de la grand Tour d'Euphrate,*
*Oyant la voix de Dieu, qui bruit, tonne, & s'eſclate*
*En la diuerſité de leur barbare voix,*
*Prennent, eſponuantez, leur vol tous à la fois,*
*A main dextre, à main gauche: & par la terre vuide*
*Chacun voyage à part ou l'Eternel le guide.*

Pourquoy Dieu n'a voulu que les deſcendans de Noé demeuraſſent en la plaine de Sennaar,

*Car le grand Roy du ciel ayant de longue main*
*En ſon Conſeil priué fait don au genre humain*
*De ce bas Vniuers, ne voulut que la Terre*
*Fuſt vn nid de brigands: qu'à coup de cimeterre*
*On en fit le partage: & que brutalement*
*Peſle-meſle on peuplaſt ce bourbeux element:*
*Ainçois coupant chemin au feu de conuoitiſe,*
*La grandeur de la Terre en trois lots il diuiſe*
*Entre Sem, Cham, Iaphet. Sem s'acaſe vers l'Eſt,*
*A Cham eſchet le Su, Iaphet gaigne l'Oueſt.*

3 *The men who built.* That which the Poet ſaith concerning the affright of theſe builders, is implied by the words of *Moſes*, Gen. 11. 8. they ceaſed to build: by the one is the other vnderſtood: for vpon the ſudden chance of ſo ſtrange a confuſion, they were ſcarred, as with a thunder-clap, and after by neceſſitie conſtrained to ſunder themſelues. Yet I am of their opinion, who thinke the diuerſitie of tongues is to bee conſidered, not in euery particular builder, but only in families. As that the goodneſſe of God was ſuch in his iudgement, that the builders departing thence, each led his wife and children with him, who vnderſtood and ſpake as he did, otherwiſe mans life could hardly haue beene ſuſtained. They alſo that parted furtheſt at the firſt from thoſe of *Noes* ſucceſſors that were not leagued in this preſumptuous enterpriſe, ſooneſt forgat all their former language. And true it is, that at the firſt they ſundered not all very farre one from another: but, as it pleaſed God more and more to encreaſe them, they ſought further and further for new countries to dwell in, and all by the ſecret direction of the wonderfull prouidence of God.

4 *That*

As, when the skie o're-cast with darksome cloudy rack
A woods hart thorow-strikes with some great thunder-crack,
The Birds eu'n all at once their nest and pearch forsake,
And throw the troubled aire they flit for feare and quake;
One heare, another there; their pinions whizzing sound
Is nois'd all round-about; no greisell Turtle is found
Together with her mate; with downy-callow feather
Some young ones dare assay to wrastl' against the weather:
Right so the men who built the great Assyrian Tower,
Perceiuing Gods great voice in thunder-clashing stower
Of their confounded speech, each barbarous vnt'ether
Betake them to their heeles all fearefull altogether.
Some runne the left-hand way, and some acoste the right;
All tread th'vnhaunted earth as God ordain'd their flight.
For that great King of heau'n, who long ere creature breath'd
In priuie counsaile had this vnder-world bequeath'd
Vnto the race of Man, ne would at all abide it
To be a den of theeues, as if men should diuide it
By dreadfull dint of sword, and eu'ry people border
This thickned Element beast-like and out of order:
But, fire of warre to quench, he did all try-diuide,
Among the sonnes of *Noe* allotting each his side.
So *Sem* enhabited the day-beginning East,
To *Cham* befell the South, and *Iaphet* gain'd the West.

*A comparison fitly shewing the effect of that astonishment befallen the builders of Babel.*

*Why God would not haue the posteritie of* Noe *stay in the plaine of Sennaar.*

*The earth diuided betweene the sonnes of Noe.*

4 *That great King of heau'n.* Hee reacheth euen to the first cause of the Colonies, and diuers-way-partings of *Noes* posteritie. Straight after the Floud God blessed *Noe* and his children and said, *Encrease and multiply, and fill the earth: and the feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery fowle of the heauen, vpon all that moueth vpon the earth, and vpon all the fishes of the sea, into your hands are they deliuered, Gen.9. 1, 2.* Therefore if the builders had continued and fast setled themselues in the Plaine of *Sennaar*, they had (as much as was in them) made void the Lords blessing, and bereft themselues and their posteritie of those great priuiledges which he had granted them. But the decree of God must needs be fulfilled, and therefore according to his ordinance he chaseth farre away these donataries, to the end that yeare by yeare, some in one place, and some in another, they may take possession of that which was giuen them, the whole compasse of the world. Whereas the Poet saith further, that the Lord diuided the whole earth into three Lots, that may be gathered out of

the tenth Chapter of *Geneſis*, and 32. Chap. of *Deuteronom.* verſ. 8. *Noe* a wiſe and learned man, and one of great experience, was the inſtrument of Gods bleſſing in this behalfe: and though the bounds of theſe habitations be not all and throughly ſpecified, as were the diuiſions of the Land of Canaan among the Tribes of *Iſrael*, yet out of the tenth Chapter of *Geneſis* a man may gather, that in thoſe daies *Noe* and his ſonnes, and their poſteritie, knew more a great deale hereof, than men can now perceiue: as may appeare by ſo many diuers Colonies, ſo many ſtrange languages, ſo many names changed and rechanged. A good Commentary vpon this Chapter would aſſoile many queſtions hereabouts ariſing.

5 *To Sem was giuen.* Becauſe the ſonnes of *Noe* were but three, therefore here are named but three quarters of the world, the Eaſt, Weſt, and South: Some of the ſucceſſors of *Iaphet* peopled the North alſo, as ſhall be ſhewed hereafter. Concerning the names of theſe foure cardinall points, ſomewhat hath beene ſaid vpon diſcourſe of the winds, in the ſecond day of the firſt weeke, verſe 571. The order of the ſonnes of *Noe* is this, *Iaphet* is the elder, *Sem* the ſecond, *Cham* the laſt, *Gen.* 9. 24. & 10. 21. But *Sem* is named firſt, becauſe of the fauour of God ſhewed to his poſteritie, by thence raiſing the Meſſias, and there maintaining his Church. *Iaphet* the ſecond, for that in the vocation of the Gentiles he is receiued into the tents of *Sem*, that is, vnited to the family of the faithfull *Abraham*, according to the Prophecie and bleſſing of *Noe*, Gen 9. 27. Now in the tenth of Gen. verſ. 25. *Moſes* further affirmeth, that *Heber*, *Sems* vnder-nephew had two ſonnes, the one named *Peleg*, which ſignifieth *Diuiſion*, or *parting aſunder* (for in his time the Earth was diuided) and the other *Iokтan*. Whereout ſome gather, that in the time of *Peleg*, that is (as I take it) before the cõfuſion of tongues, *Noe* and his ſonnes remembred the grant that God had made them of all

La terre partagee entre les enfans de Noé. Sem tire vers l'Orient.

*Ce pays qui s'eſtend, non moins riche que large,*
*Iuſqu'au bord Peroſite, où roide ſe deſcharge*
*L'Ob Roy des douces eaux, l'Ob au ſuperbe cours,*
*Fleuue qu'a peine on peut trauerſer en ſix iours,*
*Iuſques à Malaca: les Iſles, où s'amaſſe*
*La Canelle, & le Clou: Sumatre, ſur qui paſſe*
*Le Cercle egale-nuicts: & iuſqu'au flot encor*
*De Zeilan porte-perle, & Binaſgar porte-or.*
*Depuis la mer Euxine, & l'onde fraternelle*
*Des fleuues Chaldeans, iuſqu'à l'onde cruelle*
*Du deſtroit Anien: les pareſſeuſes eaux*

Habitation des ſucceſſeurs de Cham.

*Ou Quinzit eſt baſty: Choarze, ou les Taureaux*
*Auſſi grands qu'Elephans ſon habillez de ſoye,*
*Eſt la part du grand Sem. Car le deſtin enuoye*

*Aſſur*

the Earth: and that *Noe* then made a kinde of partition thereof among his ſonnes. If we recken the confuſion of the builders, together with the partition of the world, though about the fiftieth yeare of *Peleg*, who was borne but an hundred yeares after the Floud, and liued 239. this confuſion muſt happen within 150. yeares after the Floud: which were very ſoone: yet ſome take it ſooner, as from the time that *Peleg* receiued his name, for remembrance (as they ſay) of both things ſo note-worthy to all poſteritie, and eſpecially to the Church of God: which well might be aduertiſed thereof; for *Peleg* liued 46. yeares after the birth of *Abraham*, as appeareth by the eleuenth Chapter of *Geneſis*. Two things then are here to be conſidered: the one, that the partition of the Earth, which *Noe* made, was to his poſteritie a token of Gods great bleſſing, which neuertheleſſe the Babel-builders for their part haue turned into a curſe: the other, that this partition (as many Diuines and Chroniclers thinke) was made before *Nimrod* and his traine came out of the Eaſt, and ſate downe in the plaine of Sennaar, what time they were ſcattered thence again by the confuſion. Whereunto this I will adioyne, that as then the builders language was confounded: ſo by continuance of time, the ſpeech of others alſo was corrupted, eſpecially when they began to forget the true Religion, which euen in *Sems* family was decayed, as appeareth plainely out of the 24. Chapter of *Ioſua*, where it is ſaid that *Terah*, father to *Abraham* and *Nachor*, had ſerued ſtrange gods. It was no reaſon that the Holy tongue ſhould remaine entire and vncorrupt with ſuch as had corrupted the ſeruice of God. But the Lord being mercifull vnto *Abraham*, reſtored to him againe, and kept for his faithfull children the firſt Language, which had not beene ſo much corrupted in the family of *Sem*, who parted not ſo farre from his father.

*Sem went toward the weſt.*

This countrry reaching forth as rich as it is large,
From Peake of Peroſites, where doth himſelfe diſcharge
The ſtately running Ob, great Ob, freſh waters King,
A riuer hardly croſt in ſix daies trauelling,
To Malaca, to th'Iſles from whence are brought huge maſſes
Of Calamus and Cloues: Samotra whereon paſſes
Heauns Equinoctiall line; and to the waters far
Of Pearly Zeilan Iſle, and goldie Biſnagar:
And from the Pont-Euſine, and from the brother waues
Of thoſe two Chaldee ſtreames, vnto the Sea that raues
With hideous noiſe about the Straight of Aniens,
To Quinſies moorie poole, and to Chiorza, whence
Come Elephantick buls with ſilken-haired hides;
This hight the ſhare of *Sem*: for Gods decree it guides

*Aſſur en l'Aſſyrie, à fin qu'en peu de iours*
*Chalé, Reſen, Ninive, au ciel hauſſent leurs tours.*
*Le porte-ſcepre Elam ſaiſit les monts de Perſe,*
*Et les fertils guerets que l'Araxe trauerſe:*
*Lut, le champ Lydien: Aram, l'Aramean:*
*Et le dolte Arphaxat, le terroir Chaldean.*

6. *This Country.* He ſetteth downe the lots of *Sem*, *Cham*, and *Iaphet*, firſt in generall: after meaning to ſhew the particular Colonies of each. So then to *Sem* he allotteth *Aſia*. The proofe of theſe ſeuerall ſhares may be gathered out of the tenth Chapter of Geneſis. It is not meant that *Sem* in his owne life-time tooke poſſeſſion of this huge plot of groũd, although he liued 600 yeers: but the poſteritie of his fiue ſonnes ouer-ſpred it by ſucceſsion of time, as the Poet declares at large hereafter; and a man may perceiue ſome token hereof, in that *Moſes* reckoneth in the foreſaid Chapter the ſonnes of *Jokſan* the ſonne of *Heber* peti-ſonne of *Arphaxad*, ſonne of *Sem*. Now before I ſhew the bounds here noted by the Poet in this lot of *Sem*, I will ſet downe the deſcription and deuiſion of *Aſia*, as now it is. The map-drawers of our time differ in their order: ſome conſider it by the whole maſſe; others by the ſea-borders and parts beſt knowne, which they recken to be nine, and thoſe particularly deciphered in the firſt chapter of the twentieth booke of the Portugall hiſtorie. But this kinde of deuiſion, becauſe it is more obſcure and farther from my purpoſe, I leaue, and reſt on the other, which deuides the maſſe of *Aſia* into fiue principall parts: the firſt, which is ouer-aſtainſt *Europe*, and vnder the Emperour of *Moſcouie*, is bounded with the frozen ſea, the riuer *Ob*, or *Oby*, the lake of *Kittay*, and the land-ſtraight that is betwixt the Caſpian and Euxine ſea. The ſecond is *Tartary* ſubiect to the great *Cham*, which abutteth Southward on the Caſpian ſea, the hill *Imaus* and the riuer *Jaxartes*; Northward and Eaſtward on the Ocean, and Weſtward vpon *Moſcouie*. The third part is poſſeſſed by the Turke, and containeth all that lyes betweene the *Euxine*, *Ægean* and Midland ſeas, and ſo further betwixt Egypt, the Arabian and Perſian Gulfes, the riuer Tygris, the Caſpian ſea, and the land-ſtraight there. The fourth is the Kingdome of Perſia, abutting Weſtward on the Turke, Northward on the great Cham, Eaſtward on the riuer *Indus*, and Southward on the Indian ſea. As for the fift part, it is the ſame which we call the Eaſt-Indies, ſo named of the riuer *Indus*, and diſtinguiſhed the higher from the lower by the famous riuer *Ganges*. Theſe Indies are very large Countries, as the Maps declare, and ſtront out Southward as farre as *Malaca*, hauing beſides, an infinite ſort of Ilands great and ſmall, which the Card-men haue well ſet downe, both in Maps and writing. Now ſee we the manner how the Poet conſidereth *Aſia*. He takes it firſt by right line from North to South, to wit, from the Peake, foreland or cape of *Peroſites* as farre as *Malaca*, where he taketh in the *Moluckes* and *Taprobana*, and from thence riſeth againe to *Zeilan* and *Biſnagar*. Then draweth another line from the

*Maior*

*Aſſur* t'Aſſyriland, that after ſome few daies
Chal, Rezen, Niniué, their tow'rs to heau'n may raiſe.
The Perſian hilles poſſeſt great *Elams* kingly race,
And thoſe fat lands where-through Araxes bent his pace.
*Lud* held the Lydian fields, *Aram* th'Armenia,
And learned *Arphaxad* the quarter Chaldean.

*How and what Nations came of Sem.*

*Maior* or *Euxine* ſea on the Weſt, to the ſtraights of *Anien* Northeaſt, and toucheth by the way ſome few Countries moſt note-worthy, reſeruing the reſt vntill his particular deſcription of the Colonies: which followeth from the 297. verſe vnto the 319.

To make plaine ſome words in the text, *the Peake of Peroſites* is a promontory about the fartheſt part of *Moſcouy*, neare the Scythian ſea, where liueth (as *Cellarius* reports of *Aſia* in his great booke entituled *Speculum orbis terrarum*, and *Mercator* in his world-map) a certaine people which haue ſo ſmall a vent for their mouth, that they are nouriſhed onely by the ſauour and ſteeme ſodden fleſh. And about this promontory the Riuer *Ob*, riſing from the lake of *Kythay*, groweth to an huge breadth, and ſo emptieth into the Scythian or frozen ſea. The *Baron* of *Herbeſtoin* noteth it in his map of Moſcouie, and in his Hiſtorie ſaith as much as here followeth touching this riuer, fol. 82. They that haue beene thereon ſay they haue laboured a whole day without ceaſſe, their veſſell going very faſt, to paſſe the Riuer, and that it is foureſcore Italian miles broad. Which ageeth well with that the Poet here ſaith, and with report of *Merator* and *Cellarius*: ſo that by good right it may be called, rather then any other ſtreame, the king of all freſh waters, becauſe in all the world beſides there is none ſo large, and this alſo is of a wonderfull great length: for as the foreſaid *Baron* affirmeth, from the one end to the other, to wit, from the lake of *Kythay* to the frozen-ſea, it asketh more then three moneths ſayling.

The realme and citie of *Malaca* are deſcribed in the ſixth booke of the Portugall hiſtorie, chap. 18. It is neare the Equinoctiall aboue *Taprobana*: ſo therefore *Aſia* reacheth from the North-pole beyond the Equator.

*The Iſles from whence are brought huge maſſes of Cloues and Caſſia*, are the *Moluckes*, fiue in number, *Tidor*, *Terenat*, *Motir*, *Machian*, and *Bachian*, beſet with diuers other Iſles and Iſlets vnder and neere the Equator in the Eaſt, which with their properties and manners of their inhabitants are well ſet downe in the 13. booke of the hiſtory of Portugall, Chap. 8.

*Samotra, whereon paſſes the night-equalling line*, or the Equator, is the Iſle *Taprobana* Southward ouer againſt *Malaca*: it is aboue 450. leagues long, and 120. broad, I haue deſcribed it in the fift day of the firſt weeke: ſee further the hiſtory of Portugall in the ſixt booke, the 18. chap.

*Zeilan* is an Iſle right againſt the Cape of *Calecut*, aboue *Taprobana* toward the Eaſt, it lies North and South, in length about 125. leagues, and in the broadeſt place is 75. ouer. There are taken out of the ſea great ſtore of

pearles

p earles very faire and bright: for the further description thereof, see the 4. booke and 20. chapter of the history of Portugall.

*Bisnagar* is a kingdome lying betweene *Decan* and *Narsingua*, the mountaines of *Calecut*, and the sea called the great gulfe of *Bengala*. It is rich in gold which is there found in riuers. Looke the situation thereof in the Map of the East *Indies*, and in the *Asia* of *Ortelius* and *Cellarius*.

The *Pont-Euxine*, is now called the Maior or the blacke Sea: at the one end thereof toward the Midland-sea is *Constantinople*, the Card-men call it by diuers names, which *Ortelius* hath set downe in his *Synonym*.

By *the Brother waues of those Chaldean streames*, is meant (as I suppose) the *Persian* sea, whereinto *Euphrates* and *Tygris* both together empty, being before ioined about *Babylon*, now called *Bagadet*, and so the Poet takes as much of the breadth of *Asia* at the West end as he doth at the East: the one from *Quinsay* to *Chiorze*, the other from the sea of *Constantinople* to the *Persian* Gulfe.

Concerning the straight of *Anian*, the Cardmen are not all of one opinion: *Mercator*, *Ortelius*, *Cellarius*, *Theuet*, and others, set downe plainly a good broad arme of Sea betwixt the North-east point of *Asia* and *America*. But *Vopelius* ioynes *Asia* and this fourth part of the world together, greatly enlarging *Asia* and curtolling the other, contrary to the opinion of the Authors aforesaid, and many Spaniards that haue written of the new-found world: the reasons that may be alledged in fauour of either side, require a large Commentary. *Vopelius* his opinion indeede cutteth off many doubts that arise about the enpeopling of *America*: but *Mercator* and the others, who are most commonly followed, seeme to ground more vpon Geography and better to agree with the seas naturall sway and easie compassing the earth. *Arias Montanus* in his booke intituled *Phaleg*, where he treateth of the habitations of *Noes* posteritie, setteth downe a Map according to *Vopelius*, this booke of his bound in the volume called *Apparatus*, is ioyned with the great Bibles of *Antwerp*. But the Poet followeth *Mercator*, *Ortelius*, and the common opinion of the Cardmen of our time: for *Ptolome*, *Strabo* and *Mela* in their daies had not discouered so much.

*Quinsay*, which the Poet cals *Quinzit*, is a famous citie in the Northeast point of *Asia* about ten leagues from the sea, built vpon peeres and arches in a marish ground; it is twenty leagues or one hundred miles about, and by reason as well of the great Lake-waters there, as also of the ebbe and flow of the sea, it hath (as *M. P. Venet*, reports in the 64. chapter of his second booke) 12000. bridges of stone: the most renoumed bound-marke of all Asia, and the greatest citie in the world, if that be true. But *Theuet* gainsaith it in the 27. chapter of the 12. booke of his Cosmography, where he describes the Citie and Lake with the Riuer that causes the Lake to swell; he saith it is not aboue foure leagues in compasse: yet *M. Paule* affirmes he hath beene there.

*Chiorze* is another worthy part of Asia set downe here for a bound-marke, because of the strange Buls there, as great as Elephants, with haire as smooth and soft as silke. How soeuer now adaies that country is nothing so ciuill as other-

others inhabited by the posterity of *Cham* and *Iaphet*, yet the fruitfulneſſe of the ground, and great commodities there growing, for maintainance of mans life, declare it hath beene in times paſt one of the beſt portions of the children of *Noe*.

7. *Aſſhur* t' *Aſſyriland*. *Moſes* ſaith the ſonnes of *Sem* were *Elam*, *Aſſhur*, *Arphaxad*, *Lud* and *Aram*: The Poet here in ſix verſes hath noted out the firſt habitations of theſe fiue: reſeruing afterward, about the 300. verſe and ſo forth, to ſhew their firſt, ſecond, third, and fourth out-going ouer the reſt of *Aſia*. Concerning *Aſſhur* it may be gathered out of the 10. of Geneſis, verſe the 11. that hauing ſorted himſelfe with the people that now began to feare *Nimrod*, and liking not to liue vnder that yoke, went on further, and in the Countrey after his name called *Aſſyria* built *Niniuy* (which a long time remained one of the greateſt Cities in the world, as appeares by the propheſie of *Ionas* and other places of Scripture) and *Calh* and *Reſen* not farre aſunder, which haue beene long agoe deſtroyed. *Elam*, that was the eldeſt, ſeated himſelfe by the riuer *Euphrates* neere the *Perſian* Gulfe, which now is called the Sea of *Meſendin*. The Poet giues him a Princely title, becauſe the Monarchie began betime and long continued thereabouts, where alſo reigneth ſtill the *Sophi*, a great Emperour and deadly enemy of the Turkes. The Riuer *Araxes* is deſcribed by *Ptolome* in his third Map of *Aſia*, where he makes it ſpring from the foot of *Pariard* which ſome men take for the hill *Taurus*, and ſo paſſing *Scapene*, *Soducene*, and *Colthene* to emptie into the *Caſpian* ſea. Theſe Countries are very rich, and therefore the Poet cals them *fat lands*. *Lud* hauing paſſed the Riuer compoſed of *Tygris* and *Euphrates*, which ſtraight after voids into the Gulfe, had *Elam* on the North, the two Riuers ioyned and the Gulfe on the Eaſt, and on the Weſt the Marches of *Seba*, which is the vpper part of *Arabia*. The poet here allotteth him the *Lydian fields*, if by *Lydia* be vnderſtood that part of the leſſer *Aſia* called *Meonia* by *Ptolome*, *Herodote* and *Plinie*, *Lud* ſhould haue wandered further then the other foure brothers. *Moſes* reports not any thing of his Colonies, and his farre going may be the cauſe, for according to the Poet he ſhould haue coaſted vp as farre as *Æolia* and the Midland ſea. The ſeat of *Aram* is *Meſopotamia*, to wit, the Countries about *Babylon*, and the mountaines of *Armenia*, which were after called by the name of *Taurus*. This alſo containeth *Syria* and the great *Armenia*, betwixt the which runneth *Euphrates*. *Arphaxad* paſsing *Euphrates* ſtaied in *Chaldea*: and for that Aſtronomy and other excellent arts there chiefly flouriſhed, the Poet ſurnameth him *the Learned*, which appertaineth alſo vnto him in regard of the true doctrine maintained by his poſteritie, and after ſome corruption reformed in the houſe of *Abraham*, whom the Lord remoued from *Vr* of the *Chaldeans* into *Syria*.

Cham tire vers le Midi.

*Cham fut fait le Seigneur de la terre bornee*
*Vers l'Autan, par les flots de la noire Guinee,*
*De Sephal, Botongas, Gaguametre, Benin,*
*Et du chaud Concritan trop fertil en venin.*
*Vers le Nort, de la mer qui naiſſant pres d'Abile,*
*Depart la riche Europe & l'Afrique ſterile.*
*Vers la part ou Tytan le ſoir noye ſes rez,*
*De l'onde de Cap-verd, de Cap-blanc, & de Fez.*
*Et vers celle ou Phebus le matin ſe reſueille,*
*De l'Ocean d'Aden, & de la mer Vermeille.*
*Et qui plus eſt, encore tout ce qui giſt enclos*
*Entre le mont Liban, & les Arabes flots,*
*Entre l'onde Erytree & le Goulfe Perſique,*
*Il l'adiouſte, grand Prince, à ſon ſceptre d'Afrique,*
*Canan l'vn de ces fils s'amaiſonne à l'entour*
*Du Iourdain doux-gliſſant, ou ſe doit quelque iour*
*Heberger Iſraël: Phend peuple la Lybie:*
*Mizraim, ſon Egypte: & Chus, l'Ethiopie.*

Habitation des ſucceſſeurs de Cham.

8. *Cham.* The ſhare of *Cham* was *Affricke*, which the Poet boundeth out as followeth. It hath on the Southſide the Æthiopicke Ocean, or the ſea of *Guinea*, the land of *Negros*, the realmes of *Ceſala* (which commeth neere the South Tropicke, and is right-ouer againſt *Madagaſcar*, or as the Spaniſh call it, the Iſle of S *Laurence*) *Botongas* (lower and hard by the *Cape of good hope*) *Guagamet*, about the lake of *Zembre*, from whence the riuer *Nile* ſpringeth, as *Daniell Cellarius* noteth in his Map of *Affricke*; and *Benin*, that lies aboue th'Equator neere the great bay betwixt *Meleget* and *Manicongo*. As for *Concritan*, it is a great wilderneſſe betweene *Ceſala* and *Botongas*, which by reaſon of extreame heate brings forth great ſtore of poiſonous things. Now the Northbound of *Affricke* is the Midland-ſea, and on the Weſt it ſhooteth out three capes or promontories named in the text, all toward the Atlanticke Ocean, but the greene cape; which is more ſouthward and pointeth more toward the Sea, called (in reſpect of the Antarticke pole) the North Sea, though it lye very neere the Equator: on the Eaſt of Affricke plaies the Arabian Gulfe, and the great red Sea now called the Indicke Ocean: and beyond theſe bounds the Poet ſaith *Cham* alſo poſſeſt *Arabia*, which is diſtinguiſhed into three parts, the Happy, the Deſert, and the Stony, all encloſed by the Mount *Libanus*, and the Red and *Perſian* Gulfes.

9. *Canan.* He ſetteth downe briefly and in foure verſes the ſeuerall abodes of *Chams* foure ſonnes, according as they are named in the tenth chapter of *Geneſis*. *Chus* the eldeſt brother had *Æthiopia*, which ſome take for that vnder *Ægypt*, others for the land of *Chus* which is a part of *Arabia* the Happy

*Cham* Lord was of the Land that Southward is beſet
With blacke Guineas waues, and thoſe of Guagamet;
Of Benin, Cefala; Botongas, Concritan,
That fruitfull is of drugs to poiſon beaſt or man.
It Northward fronts the ſea from Abil pent betweene
The barren Affrick ſhore, and Europs fertill greene:
And on the Weſterne coaſt, where *Phœbus* drownes his light,
Thruſts-out the Cape of Feſſe, the green Cape and the white:
And hath on th'other ſide, whence comes the Sun from ſleepe
Th'Arabick ſeas, and all the ruddy-ſanded deepe.
Nay all the land betwixt the Liban mountaine ſpred,
And Aden waues, betwixt the Perſick and the Red,
This mightie Southerne Prince, commanding far and wide,
Vnto the Regiment and ſcept'r of Affrick tide.
For *Canan*, one his ſonne began, to build and dwell
By Iordan, gentle ſtreame, whereas great *Iſrael*
Was after to be lodg'd: *Phut* peopled Lybia.
*Miſraim* Egypt had, *Chus* Ethiopia.

Happy, as may be gathered by many places of the old Teſtament, well noted of *M. Beroald* in the ſixt chapter of his fourth booke of Chronicles. *Mizraim* peopled *Ægypt*, that of the Hebrewes was commonly called *Mitzraiim*, and long after *Ægypt* of the name of King *Ægyptus*, who ſucceeded *Belus* in that kingdome, and was brother to *Danaus*, who came into Greece and was Author of that name generall to the Grecians, which, as Saint *Auguſtine* thinkes *De Ciu. Dei*, the eighteenth booke and tenth chapter, happened about the time of *Ioſua*. *Phut* the third ſonne of *Cham*, gaue name (ſaith *Ioſephus*) to the *Phuteans*, after called *Lybians*, of one of the ſonnes of *Meſren* or *Mizrain* named *Lybis*. He addeth alſo that in *Mauritania* there is a certaine riuer and countrey called *Phute*. *Ezechiel* 30.5. numbreth *Phut* among thoſe that were in league with *Chus* and *Lud*, which the Latine interpreter tranſlateth *Ethiopia*, *Lydia*, and the *Lydians*: ſo alſo did the 70. Interpreters. This I ſay to moue the Reader, that is ſo delighted, vnto a further and more diligent ſearch. I thinke *Phut* was ſeated neere *Arabia* and *Ægypt*; although *Arias Montanus* and others place him in the coaſt of *Affricke* now called *Barbary*, about *Tunis*, *Bugie*, *Algeri* and the Mountaines of *Maroco*. Now of *Canan* or *Chanaan*, the fourth ſonne of *Cham*, was called that Land of Promiſe, which the twelue Tribes of Iſrael vnder the conduct of *Ioſua* in due time entered and poſſeſſed. The bounds thereof are plainly ſet downe in the booke of *Exodus*, chap. 23. verſe 31. and elſewhere: I neede not here diſcourſe of them, except I were to write a long Commentarie.

Iaphet tirevers le Septentrion & l'Occident.

*Iaphet s'eſtend depuis les eaux de l'Helleſpont,*
*La Tane & flot Euxin, iuſques au double mont*
*Du fameux Gibaltar, & l'Ocean qui baigne*
*De ſon flus & reflus le riuage d'Heſpaigne:*
*Et depuis ceſte mer, ou les chars attelez*
*Se promenent au lieu des Gallions ailez,*
*Iuſqu'au flot Prouençal, Tyrrhene, Liguſtique,*
*L'onde de la Moree, & de la docte Attique,*
*Contre le beau terroir de l'Aſie mineur,*
*Second iardin d'Eden, & du monde l'honneur,*
*Et ce large pays, qui giſt depuis Amane*
*Iuſqu'au ſource du Rha, & du bord de la Tane:*

Habitation des enfans de Iaphet, & leurs deſcendans.

*Des reins de ſon Gomer ſe diſent deſcendus*
*Tant de peuple guerriers par la Gaule eſpandus,*
*Et les Germains encor, iadis dits Gomerites:*
*De Iubal, ceux d'Heſpaigne, & de Magog, les Scythes:*
*Mazaca, de Moſoch: de Madai, les Medois:*
*Les Thraces, de Tiras: de Iauan, les Gregeois.*

10. *Now Japhet.* *Moſes* reciting Geneſis 9. 27. how *Noe* bleſſed his two children, ſets downe two notable points, the one concerning the great and many Countries which *Iaphet* and his poſteritie ſhould poſſeſſe, the other of the fauour that God ſhould ſhew them, by lodging them in the tents of *Sem*, that is, by receiuing them at length into his Church; which hath beene fulfilled in the calling of the Gentiles. For the firſt point, whereas he ſaith, *God enlarge Iaphet* (For ſo the Hebrew word ſignifieth, although ſome tranſlate it *Perſuade*) it is as much as if he had ſaid, Let *Iaphet* and his race poſſeſſe the Countries round about him farre and neere. And this hath alſo beene accompliſhed in that ſo infinite a multitude of people hath iſſued out of the ſtocke of *Iaphet*, and peopled Europe; which, though it appeare leſſer then the other parts, hath alwayes had more inhabitants, and fewer void Countries: The Poet hath ſet downe ſo perfect a deſcription thereof, as it needes no further to be opened, if the Reader haue neuer ſo little beheld the Maps. On the Eaſt it is parted from the greater *Aſia* by the *Maior* Sea, the *Meotis* Lake called by *Ortelius* the *Zabach* ſea, the Riuer *Tane* or *Don*, which reids into the Lake, and the Spring-heads of *Rha*, *Edel*, or *Volga*, running by *Tartarie* into the *Caſpian* Sea: and from *Aſia* the leſſe, ſometime the honour of the world & exceeding rich, as ſtill it hath ſufficient, it is deuided by the Straight of *Gallipoli*, ſometime called *Helleſpont*. On the Weſt it hath the Straight of *Gibraltar*, the Spaniſh and Britiſh Oceans: on the North the Frozen Sea, and on the South the Midland Sea, which is diuerſly called, to wit, the Sea of Marſeil by the coaſt of *Genes*, the Adriaticke about *Athens* and *Morea*, and other-

Now *Iaphet* ſpred along from th'Elleſpontick waters,
Th'Euxine, and Tanaies, vnto the mount Gibraltars
Renowned doubl'aſcent, and that ſun-ſetting Maine,
Which with his ebbe and flow playes on the ſhore of Spaine:
And from that higher ſea, vpon whoſe frozen alleyes
Glide ſwiftly-teemed carres inſted of winged gallies,
Vnto the Genoan Tyrrhene and prouence Seas,
With thoſe of learned Greece, and of Peloponeſe.
Accoaſt the goodly ſhore of Aſia the leſſe,
(The ſecond paradiſe, th'worlds chiefe happineſſe)
And Tartarie, the ground that reacheth from Amane
Vnto the ſprings of Rha, and pleaſant bankes of Tane.
All thoſe braue men at armes, that France haue ouer-ſpred,
Of *Gomers* fruitfull ſeed, themſelues profeſſe, are bred;
And ſo the Germans are, ſometime hight Gomerites:
Of *Tubal* Spaniards came, of *Moſoch* Moſcouites,
Of *Madai* ſprong the Medes, of *Magog* Scythians,
Of *Iauan* roſe the Greekes: of *Thyras* Thracians.

*Iaphet* to the North and Weſt.

otherwiſe according to the places adioyning. This goodly part of the world, beſide the Romaine Empire, hath many great kingdomes full of peop'e, well ſet forth by the Card-men. *Daniell Cellarius* accounts it in length, from *Liſbon* to *Conſtantinople*, about ſix hundred leagues Almaine, and very neere as much in breadth from *Scrifinie* to *Sicily*.

11 *Gomer.* *Moſes* reckeneth ſeuen ſonnes of *Iaphet*, Gen. 10. 2. So doth here the Poet, not ſtanding much vpon the order of them, to follow the verſe; of *Gomer* are come the Gomerites, whom the Greekes called Galates and Gaules: of them came the people that ſpoiled *Delphos*, and then ſate downe about *Troas* in *Aſia*, and were called Gaule-Greekes, or Aſian Galates, who afterward ſeized a good part of *Phrygia*. The Lord threatning by *Ezechiel*, 38. Chapter; *Gog*, chiefe of the Princes of *Meſech* and *Tubal*, ſaith he, will deſtroy him with this *Gomer* and all his bands, and the houſe of *Togarmah*, of the North-quarters. They that expound the Propheſie, gather out of this place that the Gomerites were people bordering on the North of *Aſia*, and brought by the Kings of *Syria* and *Aſia* to deſtroy the Iewes after their returne from *Babylon*. They preaſed forth of *Aſia* and enlarged their dominions greatly (as hath beene ſaid) for they were a very warlike Nation. Of them, the Poet ſaith, are come the *Germanes*, ſo *Melanchthon* affirmeth vpon *Carion*, ſo doe others alſo, and chiefly *Goropius* in his fift booke. But there is great diuerſitie in theſe outworne matters, betweene the late and ancient Writers. A diligent conference of places in the old Teſtament, and the ancient Latine, Greeke, and Chaldean tranſlations ſerue beſt for

the purpoſe: next, a carefull examining of the beſt Greeke and Latine Hiſtories: but this requires a whole volume, whereunto the ſearches of *Goropius*, being ſo well handled, might afford a man great helpe. Concerning *Tubal*, the Poet followes the opinion of *Ioſephus*, that he was Author of the Spaniſh: which muſt be rightly vnderſtood, that is, after a long tract of time. For by the 38. and 39. of *Ezechiel*, it ſeemes that the people iſſued from *Tubal* & *Moſoch*, which were neighbours, dwelt neare *Arabia*, and were gouerned or led to war by the Kings of *Aſia* and *Syria*. And in the 32. chap. where is mention made of the mourning that ſhould be among the Nations for the King of Ægypt, there are named among others, *Aſhur*, *Elam*, *Moſoch* and *Tubal*: whereby it may be gathered they were of *Aſia*. As for their Colonies and outreaſes into *Spaine*, they are very darke and hardly proued. *Vaſeus* indeed in his Chronicle of *Spaine*, and *Tarapha* in his Hiſtorie, and others that haue written of *Spaine* in diuers languages, following *Ioſeph* and *Beroſe*, make *Tubal* firſt King of *Spaine*: but ſithence they declare not what time he came thither, I leaue the Reader to conſider of, and ſearch further into the matter. Looke the hiſtoricall Library of *N. Vignier*, the firſt part, page 15. where he treateth of the people of *Europe*.

*Magog*, as the Poet ſaith, is father of the *Scythians*: his firſt habitation and Colonie was in *Cœleſyria*, as may be gathered out of the fift booke and 23. chapter of *Plinie*, and the 37, 38, and 39. chapters of *Ezechiel*. At this time the right *Scythians* are the *Sclauonians*, *Moſcouites* and *Tartarians*, who vaunt of their deſcent from *Iaphet*. This might haue beene by tract of time, but not ſo ſoone, as the Poet in the ſequele. *Melanchthon* in his firſt vpon *Carion* takes the prophecies againſt *Gog* and *Magog* to be meant eſpecially of the *Turkes*, whom he calleth by the name of *Scythians*, and applieth alſo vnto them that which is written in the *Reuelation*. And in the end of his ſecond Booke he giues the name to all people that profeſſe *Mahomet*. I thinke my ſelfe, that, ſome while after *Noes* partition of the lands, *Magog* and his people dwelt in *Cœleſyria*, or there-abouts, and thence by ſucceſſion of time thruſt vp into the higher Countries. Now as the ancient people of God were much vexed and outraged by the Kings of *Syria* and *Aſia*, ſucceſſours of *Seleucus Nicanor*, and ſignified by the name of *Gog*, who aiding the people of *Magog*, *Moſoch* and *Tubal*, their ſubiects, greatly annoyed the Iewes then returned from *Babylon*: ſo hath Satan in theſe later daies againſt the

Diſcrete modeſtie du Poëte, qui ayme mieux ſe taire que traiter de choſes obſcures & cachees ſous le voile de l'Antiquité.

*Ieу ſi-ie voulois, ie ferois vne liſte*
*De tous nos deuanciers: & marchannt ſur la piſte*
*D'vnſuppoſé Beroſe, & d'autres qui menteurs*
*Abuſent du loiſir & bonté des lecteurs,*
*Hardi i'entreprendrois de toutes les prouinces*
*Nommer de pere en fils les plus antiques Princes:*
*Chanter de l'Vniuers les diuers peuplemens,*
*Et des moindres citez fouiller les fondemens.*

*Mais*

holy Citie, the Church of God, ſtirred vp againe *Gog* and *Magog*, many Kings and Princes enemies to the Faith, who haue conſpired together, and made a League to ouerthrow it vtterly: but the Almightie in due time and ſeaſon ſhall confound them. Reade the 20. Chapter of the *Reuelation*, and the 89. Sermon of *Bullinger* thereupon.

As for *Moſoch*, *Ioſeph* ſaith, of him are come the *Cappadocians*, and for proofe thereof, alledgeth a certaine Towne of their Country called *Mazaca*. It may be gathered out of the 120. *Pſalme*, that *Meſech*, or *Moſoch*, was a neighbour people to *Syria* and *Arabia*, which place the *Chalde* Paraphraſt expounding, vſeth words of this import: *O wretch that I am! for I haue beene a ſtranger among the Aſians, and dwelt in the Arabian tents.* The Poet conſidereth what might haue beene in continuance of time, and how farre the mans poſterity might haue ſtretched.

*Madai* ſure was Author of the name of *Medes*, whoſe Empire was very great in the higher *Aſia*; they deſtroyed the *Chaldean* Monarchie, as may be noted out of *Ierem.* 51. 11. & *Dan.* 5. 18.

The *Thracians* (*Ioſeph* ſaith, and the Poet) are deſcended of *Thyras*. *Melanchthon* thinkes that of him are come the *Ruſſians*, but the Scripture ſpeaketh not of his poſteritie. *Plinie* makes mention of a Riuer *Tyra* in the *Ruſſian* or *European Sarmatia*: *Melanchthon*, *Goropius* and others call it *Neſter*. *Goropius* in his ſeuenth Booke puts the *Getes*, *Daces* and *Baſtarnes* among the *Thracians*, as all of one ſtocke, and ſpeaking almoſt the ſelfe-ſame tongue, which alſo (as he ſaith) comes very neare the *Cimbricke* and *Brabantiſh*.

*Iauan*, the fourth ſonne of *Iaphet*, gaue names to the *Ionians*, who after with their neighbours were called *Greekes*: and therefore the Latine Interpreter, tranſlating the place of *Ezech.* 27. 19. for the Hebrue *Iauan* hath put *Græcia*: ſo haue the ſeuenty put Ἑλλὰς, which is the name of *Greece*, for the ſame word. As alſo in the 13. verſe of the ſame Chapter, and in the 19. of the 66. of *Eſay*, they both haue tranſlated the Hebrue *Ieuanim* Ἕλληνες & *Græci*. The Country of *Athens* hath in old time beene called *Ionie*, as *Plutarch* ſaith in the life of *Theſeus*, and *Strabo* in his ninth Booke recites out of *Hecatæus*, that the *Ionians* came out of *Aſia* into *Greece*. Now the *Greekes* as they were great diſcourſers, they haue deuiſed a thouſand tales of their firſt beginning: but I let them paſſe, becauſe my notes are already waxen ouer long.

*He will not enter into matter farre out of knowledge.*

Here if I were diſpos'd vpon the ground to treade
Of that ſuppos'd *Beroſe*, abuſing all that reade
As he and others doe; well might I let you ſee
Of all our Anceſtors a fained pedegree:
I boldly might aſſay of all the worlds Prouinces,
From father vnto ſonne, to name the former Princes:
To ſing, of all the world, each peoples diuers lot,
And of the meaneſt townes to lay the grunſill-plot.

But

*Mais quoy ? ie ne veux pas abandonner ma voile*
*Au premier vent qui ſouffle : & ſans la clair eſtoile*
*Qui luit ſur tous les cieux, temeraire, ramer,*
*Sur les flos inconus de ſi lontaine mer,*
*Toute pleine d'eſcueils, & de Scilles profondes,*
*Où ne roulle pas moins de naufrages que d'ondes :*
*N'ayant autres Patrons que certains eſcrinains*
*Forgeurs de noms de Roys, autheurs de contes vains,*
*Qui ſont tout à leur poſte : & conuoiteux de gloire,*
*Sur vn pied de Ciron baſtiſſent vne hiſtoire.*

12 *Now.* The like is ſeene in many bookes of late times and ancient, that treat of the Kingdomes, Countries, and people of the world: for many labour more to come neare *Noes* Arke, and to finde there the foundation of their Townes, and names of their firſt Princes, then about other more certaine and ſure grounds. And they had rather forge names, and deuiſe matter of their owne head, than leaue to packe huge volumes full of tales, witneſſing the ſtrange vanity of mans braine. The Poet condemnes this fooliſh ambition, and by good right: all the matter, when it is at the beſt, being very doubtfull and vnprofitable: for man was placed on the earth to thinke rather on the ſeruice of God, than ſo to trouble his head with curious out-ſearch of his anceſtors names.

13 *Of that ſuppos'ed Beroſe.* Who ſo deſires to know that the *Beroſe* late printed is falſe, ſuppoſed, and cleane contrary to the right *Chaldean*, cited

Pourquoy la recerche de l'Antiquité eſt obſcure: & cõbien ſont mal apuyez ceux qui fondent ſur les etymologies & alluſions des mots.

*L'alluſion des mots n'eſt vn ſeur fondement*
*Pour y ſur-maçonner vn ferme baſtiment:*
*Veu que les monts plus hauts, les riuieres plus belles,*
*Et les plus grandes mers changent, bien qu'eternelles,*
*De nom à chaque coup: que la poſterité*
*De celuy qui baſtit les murs d'vne cité*
*N'en eſt point heritiere : & qu'ici nulle race*
*En fief perpetuel ne poſſede vne place:*
*Ains qu'à ferme, à louage, ou par forme de preſt,*
*Elle poſſede vn champ, vn mont vne foreſt.*
*Et comme quand l'orage eſmeut la mer profonde,*
*Le flot chaſſe le flot, & l'onde choque l'onde,*
*Toutes les nations s'entre-pouſſent des bras:*
*L'vn peuple chaſſe l'autre, & le ſecond n'eſt pas*

Migrations & diuerſes habitations des peuples.

*Sur*

But what? I meane not, I, as eu'ry wind ſhall blow,
To leaue the former courſe, and raſhly aſſay to row,
(The bright Load-ſtarre vnſeene) vpon the waues vnknow'n
Of ſuch an Ocean ſea, ſo full of rockes beſtrow'n
And Scyllaes glutton gulfes; where tumbleth equall ſtore
Of ſhipwracks on the ſands, and billowes to the ſhore:
Not hauing other guide then writers ſuch as faine
The names of ancient Kings, and romants tell vs vaine;
Who make all for themſelues, and gaping after glory,
On footing of a flie can frame a perfect ſtory.

often by *Ioſeph* in his Antiquities againſt *Apion*, let him reade the fourth booke of *Goropius* his *Origines Antuerpianæ*. And ſo let him thinke alſo of *Manetho*, *Metaſthenes*, *Fabius Pictor*, *Sempronius*, *Myrſilus Lesbius* and others packt, as they are, into one volume, by ſome one that thought to doe great matters by abuſing ſo the Readers, and holding them in a muſe by falſe deuiſes from further ſearch of the truth. I will not here ſet downe the words of *Goropius*, who at large diſcouers the forgedneſſe of this new *Beroſe* and his followers: let it ſuffice to haue pointed at the place. The true *Beroſe* was one of the Prieſts of *Bel*, and at the commandement of *Antiochus* the third, who ſucceeded *Seleucus*, wrote three bookes of the *Chaldean* Hiſtorie: ſo ſaith *Tatianus*, *Ioſeph*, and *Clemens Alexandrinus*. Some fragments of his we reade in *Ioſeph* againſt *Apion*, and they make flat againſt that other *Beroſe* publiſhed in our time.

*Why it is a hard matter to ſearch Antiquities.*

Th'Alluſion of words is not a ſuer ground
For any man thereon a ſteddy worke to found;
Sith greateſt hilles and ſeas, and moſt renowmed riuers
(Though they continue ſtill) among long-after liuers
Are often diuers-nam'd; as eke the generation
Of him that built a wall, or laid a townes foundation,
Enhabits not the ſame; nor any mortall race
Hath an eternall ſtate in any one earthly place:
But holds for terme of life, in fee-farme, or at will,
Poſſeſſion of a field, a forreſt, or an hill.
And like as when the wind amid the main-ſea ruſtles,
One waue another driues, and billow billow iuſtles;
So are the peopl' at oddes each one for others roome,
One thruſts anoth'r away, and ſcarce the ſeconds, come

*Sur l'huis de la maiſon dont il penſe eſtre maiſtre,*
*Qu'vn troiſieſme le fait ſauter par la feneſtre.*

Exemples à ce propos. les Bretons.

*Ainſi le vieil Breton, exilé par l'Anglois*
*De ſa grande Albion, deſloge le Gaulois*
*Du terroir Armorique: & donne à la campaigne,*
*Où le Loire ſe perd, le ſurnom de Bretaigne.*

Les Lombards.

*De meſme le Lombard ayant abandonné*
*De l'Iſtre au double-nom la marge ſeillonné*
*Aux Hongre balafrez, chaſſe, plein de furie,*
*Le reſte des Gaulois de la riche Inſubrie;*
*Qui tombe derechef ſous la main des François*
*Domptée par le fer du plus grand de nos Roys.*

Les Alains & Vandales.

*Non autrement l'Alain, & l'Arctique Vandale,*
*Deſplacé par le Goth de Cordube & d'Hiſpale,*
*Se ſaiſit du Carthage: & puis ſent du Romain*
*Sous l'autheur de nos loix la vainquereſſe main:*
*Et le Romain encor, ioint au camp Barbareſque*
*Du More au poil-frizé, fait ioug à l'Arabeſque.*

Cauſe de ces migrations & deſlogemés de peuples

*La ſacrilege faim des Sceptres & de l'Or:*
*La ſoif d'vne vengeance & le deſir encor*
*D'vn fantaſtique honneur fondé ſur des rauages,*
*Ruines, cruautez, embraſſements, carnages,*
*Deſbornent le pays; & font en mille parts*
*Et vaguer & voguer les peuples fils de Mars.*

Laiſſant à part les courſes incertaines des Arabes, Mores & Tartares, il vient à parler des voyages & changemens faits par diuers peuples belliqueux.

*Ie ne diſcour icy des rauiſſeurs Scanites,*
*Des Nomades paſteurs, ou des Hordes vrais Scyches,*
*Qui ſuyuant les paſquis, errent par bataillons,*
*Et fichent çà & là leurs velus pauillons:*
*Comme les noirs eſſaims des viſtes Arondelles,*
*Qui deux fois tous les ans franchiſſent de leurs ailes*
*La mer porte-nauire, & vont chaſque ſaiſon*
*Amies d'vn doux air changer de garniſon:*
*Ains d'autre peuple fier qui par toute la terre*
*Aux deſpens de leur ſang on recerché la guerre:*
*Qui ſçachant beaucoup mieux vaincre que commander,*
*Demolir que baſtir, conqueſter que garder,*
*Et preferant Bellone au ſainct repos d'Aſtree,*

*Braues,*

To threshold of that house whereas he meanes to keepe,
But comes a third and makes him forth at window creepe.
So from great Albion th'old Britton being chas'd
By Saxon-English force, the Gaules forthwith displac'd
That wond in Armoricke, and call'd the Land Brittaine,
Where Loyre his gliding charge vnloadeth on the maine.
So when the Lombard left (with minde to rome a large)
Vnto the Skotched Hunnes the diuers furrow'd marge
Of *Ister* double-nam'd, he made the French to flie
By force of warlike rage from out rich Insubrie;
But vnder-fell againe the French reuenging heat,
And was to bondage brought by sword of *Charles* the Great.
And so th'Alaine, and so the Northen-borne Vandall.
Dislodged by the Goth from Cordube and Hispall,
In Carthage harboured, then by the conquering stroke
Of him that fram'd our Lawes, sustain'd the Roman yoke.
The Roman eke, and all the soyle Barbarian
Of frizell-headed Moores, obay'd th'Arabian.
This hunger ne'r-suffiz'd of gold and great Empire,
This thirst of sharpe reuenge, and further this desire
Of honour in conceit (all builded on rapines,
On slaughters, cruelties, towne-burnings and ruines)
Dishabiteth a Land, and diuers waies and farre
To waue and wander makes the people sonnes of Warre.
I doe not speake-of here the spoiling Arabes,
The Hordies ancient Scythes or shepheards Nomades,
Who gazing on in troopes disdained eu'ry fence,
And pitched where they list their bristle-hairy tents;
Like as with wing are wont black swarmes of swallowes swift
Crosse o're th'embillowed sea their airy bodies lift,
And changing their abode, as 'twere on progresse goe
For milder season'd aire, twice yearely to and fro;
But other Nations fierce, who for a war-renowne,
With often losse of Bloud haue roamed vp and downe:
Who better skill'd the way how t'ouercome then weild;
To conquer, then to keepe; to pull downe, then to build;
And chosing rather warre, than holy and lawfull rest,

*A fit Example.*

*What causeth people often to remoue and change their dwelling.*

*Diuers examples of wandering people.*

*Braues, ont inondé contree apres contree.*

Origine, migrations voyages & conqueſtes des Lombards.

*Tout tel fut le Lombard, qui nay dedans Schonland,*
*Saiſit la Liuonie, & de la Rugiland.*
*Puis ayant renengé ſus le peuple Bulgare*
*Le treſpas d'Agilmont, audacieux s'empare*
*Du terroir de Polongne: & de Polongne anant*
*Va dans les eaux du Rhin ſes blonds cheueux lauant:*
*D'où rebrouſſant chemin, ſe parque en Moranie;*
*A Bude toſt apres; de là vole à Panie:*
*Ou deux cens ans il regne: & fait que le Teſin,*
*Royal, oſe egaler ſon flot au Pau voiſin.*

Des Goths.

*Tel le Goth, qui ſortit de la froide Finlande,*
*Scanzie, Scrifinie, Noruege & Gothlande,*
*Se campe ſur Viſtule: & voyant que ſon air*
*Aprocheit de celuy de la Baltique mer,*
*D'vn oſt victorieux ſaiſit la Sclauonie.*
*Le terroir Valachide, & la Tranſſiluanie.*
*De là ſe parque en Thrace: & quittant les Gregeois,*
*Deſireux du butin entreprend quatre fois*
*D'arracher aux Romains, fils aiſnez de la guerre,*
*Les lauriers conqueſtez deſſus toute la terre;*
*Tantoſt ſous Rhadaguiſe, ores ſous Alaric,*
*Tantoſt ſous Vidimare, ore ſous Dietric.*
*S'acaſe apres en Gaule: & chaſſé de Gaſcongne,*
*S'arreſte en Portugal, Caſtille, & Catalogne.*

Des anciens Gaulois.

*Tel l'antique Gaulois, qui, vagabond, rodant*
*Par tout ou le Soleil ſes rayons va dardant,*
*Occupe l'Italie & furieux ſaccage*
*De Romule, ou pluſtoſt de Mars meſme l'ouurage.*
*De là paſſe en Hongrie: & puis du froid Strymon*
*D'vn ſoc victorieux renuerſe le limon:*
*Degaſte l'Æmathie: & ſa main pilleresſe*
*Ne veut meſme Eſpargner les plus grands Dieux de Grece.*
*Ia ſoulé de l'Europe, il paſſe l'Helleſpont:*
*Du Dindyme chaſtré ſaccamente le Mont:*
*Ruine la Piſide, occupe la Myſie,*
*Et plante vne autre Gaule au milieu de l'Aſie.*

Des

Haue boldly diuers lands, and one aft'r other, preſt.
Right ſuch that Lombard was, who, borne in Schonerland,
Seiz'd on Liuonia, thence went to Rugiland;
And hauing wrought reuenge vpon the Bulgar-men
Of *Agilmond* his death, he boldly ventur'd then
Vpon Polonia; ſo march'd on braue and fine
To bathe his golden haire in ſiluer ſtreame of Rhine:
Thence turning him about he ſetled in Morauie,
And ſo to Buda went, and after flew to Pauie:
There raign'd two hundred yeares, and honour'd Teſin ſo,
He princely dares compare ſtreames with his neighbour Po.
Such was the Goth, who left the freezing-cold Finland,
Scanzie, and Scrifinie, Norway and Gottherland,
To ſit on Wixel-bankes; and, for that aire did pleaſe,
As moſt in temper neare his owne of Baltick ſeas,
With his victorious hoſte entring Sclauonia
Suppriſed Zipſerland and all Valachia:
Then fortifi'd in Thrace; but ſcorning long to toile
Among the beggar Greekes, for hope of greater ſpoile
Foure times the Roman tride, God *Mars* his elder ſonne,
To rob him of the crowne that he from all had wonne,
Led once by *Radagaiſe*, led once by *Alarick*,
Then vnder *Vidimare*, then vnder *Dietrick*:
And after dwelt in France; then (chaſed from Gaſcoine)
Aboade in Portugal, Caſtile and Cataloine.
Such whilome was the French, who, roaming out as farre
As darted are the beames of *Titans* firie carre,
Inuaded Italy, and would in rage haue ſpilt
The Tow'rs that *Romulus*, or *Mars* himſelfe, had built:
Went thence int' Hungary, then with his conquering plough
He fallow'd-vp the ſoile cold Strimon runneth through:
The faire Emathick fields he then doth all-to-fleece,
And ſpareth not at all the greateſt gods of Greece:
At laſt with Europe cloy'd he patſeth Heleſpont,
Of th'Eunuck Dindym hill he waſteth all the Front,
Piſidia ruineth, ſurpriſeth Myſia,
And plants another Gaule in mid'ſt of Aſia.

*The naturall Countrey of the Lombardes, their diuers remoues and conqueſts.*

*Of the Goths.*

*Of the ancient Gaules.*

L'hiſtoire des peuples eſt obſcure aux plus ſçauans.

*Des peuples plus fameux l'obſcure antiquité*
*Eſt comme vne foreſt, ou la Temerité*
*Bronche de pas en pas: la docte Diligence*
*S'entortille elle-meſme: & l'aueugle ignorance*
*Broſſant tout à trauers ſes eternelles nuicts,*
*S'enfonce en des mareſts, baricaues, & puits.*

14 *Th'Alluſion.* They that in our time haue entreated of the Nations pedegrees, haue much ſtood vpon the reſemblance that one word or proper name hath to another, and haue aptly framed coniectures of good import and likely-hood, as man may note in *Carion*, *Melanchthon*, *Peucer*, *Althamer*, *Lazius*, *Goropius*, and others. But the Poet holds that a ſimple reſemblance of words is no good ground for a ſtory. His reaſons are, firſt, that hilles, riuers and ſeas change their names, as by *Ortelius* his *treaſure of Geographie* doth appeare, comparing the bookes and tables of *Ptolomie*, *Strabo*, *Mela*, and other ancients, with the maps of *Gemma Friſius*, *Vopelius*, *Mercator*, *Poſtel*, *Theuet*, *Cellarius*, and other late Writers. Secondly, that Cities and Countries are not alwaies called by the names of their founders and firſt inhabitants. Thirdly, that no ſtocke or Nation hath ſure hold of any place in the world, becauſe of the many changes that befall this life. Fourthly, that as in the ſea one waue thruſteth on another, ſo the people, and chiefly thoſe of old time, haue driuen each other out of place, and in a manner played *Iz docke, out nettle.* All ſtories prooue theſe reaſons to bee true, and for the laſt, the Author ſhewes three notable examples to confirme it.

15 *Th'old Britton.* It is aboue 1200. yeares agoe ſince *Vortiger* King of England, then called Great *Brittaine*, or *Albion*, (*that is, a white-ſand Iſle*) hauing warre with his neighbours the Scots, ſent for aid to the Saxon-Engliſh, a people of Germany, who, after they had done him good ſeruice, played as the Turkes did in Greece: for they ſeated themſelues in a part of the Iſland, on the Eaſt, where few yeares after they kept ſuch a coile, that the old Britton, the naturall Inbred of the Countrey, was conſtrained to forſake it. So with a great multitude paſſed the ſea, and landed in Armoricke, now called little Brittaine: where they gathered more and more together, and increaſed much by ſucceſſion of time. See more hereof in the Chronicles of England and Brittaine. The riuer *Leyre* falls into the trench of *Nantes*, and ſo voids into the Ocean.

16 *The Lombard.* About the yeare of Chriſt 568. *Alboin* King of Lombardes hauing heard of the fruitfulneſſe of Italy, left Pannonia, or Hungary (where he dwelt) in gard of certaine *Hunnes*, vpon conditions, and in few weekes after made a rode into *Italy* with a mightie armie, and got many Townes chiefly in *Inſubria*, now called *Lombardy*, of thoſe *Lombards*, who raigned there about two hundred yeares, till they were ouercome and brought to thrall by the Emperour *Charlemaine*, about the yeare 774. Looke the Hiſtories of *France*, and the ſecond part of the Libraric of *N. Vignier.*

Of people moſt renown'd the darke antiquitie
Is like a Forreſt wide, where hardy-foolery
Shall ſtumbl' at eury ſtep, the learned Souuenance
It ſelfe entangled is; but blind-fold ignorance
By blundring through the darke of her eternall F ogges,
Falls headlong downe in pits, in dungeons and bogges:

*N. Vignier*, I ſhall ſpeake anon of their beginning more particularly.

17. *Th' Alaine.* About the yeere 412. when *Ataulphe* King of *Gothes* had driuen away the *Alaines* and *Vandals* from *Cordwy* and *Seuill*, which they poſſeſſed, as alſo moſt of the prouinces of *Spaine*, the *Vandals* ſate downe in *Betica*, which after was of their name called firſt *Vandaloſie*, and then ſhorter *Andaloſie*: The *Alaines* in *Luſitania* and the prouince of *Carthage*, or (as ſome ſay) betwixt the riuers *Iberus* and *Rubricatus*, whereabouts in time paſt dwelt a people called *Iacetani*, not vnlikely to be the men of *Arragon*; afterward they ioyned and went both together into *Affricke*, where they raigned a long time. But in the yeere 534. the Emperour *Juſtinian*, who cauſed the Roman lawes to be gathered together into one body, ſent an armie againſt them vnder the command of *Beliſſarius*: he regained *Affricke*, tooke *Carthage*, and led *Gilimer* king of *Goths* priſoner vnto Rome. After all this the Romans and the Moores alſo were conſtrained to giue place in *Affricke* to the *Arabians*, who preſſed in there, and encamped themſelues in ſundry places.

18. *This hunger ne're ſuffic'd.* The Poet ſaith, that deſire of rule, reuenge, and vainglory, ambition and couetouſneſſe, haue chiefly cauſed ſo many people to remoue and change their dwellings. As alſo many ſtories of Scripture and others plainly ſhew. *Seneca* reckoned diuerſe other cauſes in his booke *de Conſolatione ad Elbiam*, where he ſaith, *The Carthaginians made a road into Spaine, the Greekes into France, and the Frenchmen into Greece: neither could the Pyrene mountaines hinder the Germans paſſage; ouer wayes vnknowne and vntroad the light-headed people haue caried their wiues and children and ouer-aged parents: ſome after long wandering vp and downe ſeated themſelues not according to their free choice, but where they firſt might, when they waxed weary of trauell: ſome on other mens poſſeſſions ſeized by force of armes: ſome as they ſought vnknown places were drowned in the ſea: ſome there ſat downe, where they firſt began to want prouiſion. And all forſooke not their countries or ſought other for the ſame cauſes. Many, after their cities were deſtroyed by warre, fled from their enemies, and ſo bereft of their owne poſſeſſions, were faine to preſſe vpon other mens: many left their dwellings to auoide the diſquiet of ciuill warres: and many to emptie Cities of their ouerceaſing multitude: ſome by peſtilence, or the earths often gulfing, or like vnſufferable faults of a bad ſoyle, were caſt forth; and ſome were enforced from home by report of a larger and more fruitfull ground: ſome for one cauſe, ſome for another, &c.*

19. *I doe not ſpeake of here.* The Poet hath *Scenites*, which I tranſlate *Arabes*, becauſe they were a people of *Arabia*, great robbers and harriers of *Ægypt* and the coaſt of *Affricke*: *the ſhepheards Nomades* are (as I take them) the

the *Numidians* and *Moores*: or (as ſome thinke) a kinde of *Scythians*. The *Hordies* are the *Tartarians*, who liue in the field in chariots and tents. Now the Poet leauing the vncertaine courſe of theſe roguing Nations, who haue had no more ſtay in them then ſwallowes and other wanduing birds, intendeth to ſpeake of a more warlike people: whereof he alledgeth ſome notable examples.

20. *Right ſuch that Lombard was.* He ſetteth downe much matter in few Lords, concerning the *Lombards*. There are diuerſe opinions of their pedegree: *Melanchon* and *Peucer* in the third and fourth booke of *Carions Chron.* hold they dwelt in *Saxonie* by the riuer *Albis*, about where now are the Biſhopricks of *Meidburg* and *Halberſtad*, and a part of the Marqueſſe of *Brandburg*; and from thence vnder the conduct of *Alboin* entred *Italie*, and in the time of the Emperour *Iuſtin* the ſecond, ſeated themſelues betweene the *Appenine* hils and the *Alpes*, where they began a kingdome. They were called *Lombards*, either becauſe of their long Iauelines (for thence it ſeeme are come the names of Halbards and Iauelines *de barde*) or becauſe they dwelt in a countrey flat and fruitfull, as the Dutch word *Bord* may ſignifie. Some other ſtho rs count them farre-northerne people, yet ſhew not their ancient aboad. *Ptolomee* in the fourth table of Europe deriues them from the countrey of *Swaube*; as alſo he noteth in the ſecond booke and 11. chapter of his *Geogr.* with whom agreeth *C. Tacitus* in his Hiſtories. But *Lazius* in the 12. booke of his *Migrations* of the Northerne people, *Vignier* in the firſt part of his Library page 905. and our Poet, here followes the opinion of *Paulus Diaconus*: they differ not much but onely about the time of their ſtay, and place of their firſt aboad. *Melanchon* and *Peucer* ſet them firſt in Saxonie, *Paulus Diaconus*, the Poet and others, in *Scandinauie*, or *Schonland*, a great neare-Iſle of the Sound or Baltike Sea, from whence they might come in by the bankes of *Albis*, all or ſome of them, and ſome by the coaſt of *Mekelborg*, *&c.* For *Paulus Diaconus*, in his firſt booke ſecond chapter, ſaith of this people, They encreaſed ſo faſt in their fore-ſaid Country, that they were faine to part themſelues into three companies, and caſt lots, which of them ſhould goe ſeeke another ſeat. This I ſay, to ſhew the Poets cunning drift, that in ſo few lines hath ſet downe matter enough, for any man to write-on whole volumes of bookes. Thus then to follow the Poet, the firſt notable and faſt aboad of the *Lombards*, who came from the *Goths* and *Vandals*, was *Schonland*, whence a part of them, diſlodging vnder the conduct of *Ibor* and *Agio* ſettled in *Scoring*, which is about the marches of *Liuonia* and *Pruſſia*: and after they had there dwelt certaine yeeres, were conſtrained by a dearth to ſeeke further, ſo as they came to *Mauringia*, and at length to *Rugiland*, and the countries neere adioyning, which *Paulus Diaconus* ſetteth downe by name. There after the death of their leaders, they choſe *Agilmond* for their king. He had reigned 33. yeeres, when the *Bulgares*, a neighbour people, aſſailing them vnawares, ſlue King *Agilmond*. After him was choſen *Lamiſſon* for King, who to reuenge the death of his predeceſſour, made warre with the *Bulgares*, got and held a part of *Pologne*: then waxing wearie of that countrey, he led his people toward the *Rhine*, to the coaſt of the Countrie *Palatine*, as *Tacitus* notes in his

ſecond

ſecond booke of Hiſtories, and *Velleius Patere.* in the life of *Tiberius.* About *Heidelberg* there is a towne called *Lamberten*, which ſeemes to make ſomewhat for the *Lombards* aboad there: ſo ſaith *Lazius.* But many yeeres after, they coaſted backe againe, and dwelt in *Morauie*, where they warred againſt the *Herules*, *Sueues* and *Gepides.* Then went they vp into *Hungarie* vnder the ſafe-conduit of the Emperour *Iuſtinian*, to whom they paid tribute (as *Procopius* and *Diaconus* declare at large.) There had they cruell warre with the *Gepides*, but at length agreed and ioyned with them; and vnderſtanding by the practiſe of *Narſes*, that *Italie* was a Countrey much fitting their nature, their King *Alboin* made a road thereinto, and got *Lombardie* before called *Inſubria*; there they reſted and raigned two hundred yeers, vntill *Charles* the great vanquiſht them, as is before ſaid.

21. *Such was the Goth. Lazius* in the tenth booke of his *Migrations*, hath handled well and largely the Hiſtorie of *Gothes*, gathered out of *Procopius*, *Iornandes*, *Tacitus*, *Claudianus*, *Olaus Magnus*, *Eutropius*, and many others. I will ſhut vp all in ſhort; and by way of Paraphraſe vpon the Poets verſe. The *Goths*, and *Almaine* people, had for their firſt aſſured ſeat the Iſles of the Sound, or Baltike Sea, and *Gothland* yet retaines the name of them. In *Syllaes* time they left theſe Iſles, and came to dwell in *Almaine* beſide the riuer *Viſtula*, now called *Wixel.* After they had warred there againſt the *Frenchmen*, they bent toward *Tranſſiluania*, *Hungaria* and *Valachia*, where they remained vntill the time of *Valentinian*, maintaining themſelues by force of armes againſt the *Greekes* and *Romans.* Then, for many cauſes alledged by *Lazius*, they went forward into *Thrace*, and there dwelt and became tributaries vnto *Valentinian* and *Valens. Eutropius* ſaith, all went not thither, but a good part of them kept their former place, and the cauſe of their ſundring was a ciuill diſagreement about religion: the one ſide retaining Heatheniſme vnder *Athalaricke* their King: the other vnder *Fridigerne* mingling with Chriſtenisme the abhominable hereſie of *Arrius*, which taketh quite away the true religion of Chriſt: The *Arrians* drew toward the Weſt, and were after called *Viſigothes* or *Weſtgothes*, the other to the contrary, and were called *Oſtrogothes* or *Eaſtgothes*, who out of *Thrace* moued into *Hungerie* and the countries adioyning, where they had much adoe with the *Romaine* Emperours, as *Lazius* well recordeth: at laſt they got *Sclauonia*, and all forward vnto the *Adriaticke* Sea: there growing to a mighty number, they determined to ſet on *Italie* vnder the command of *Radaguiſe* their King in the time of *Theodoſius* the firſt, ſonne of *Arcadius.* Their Armie was in number aboue two hundred thouſand ſtrong, but by the ſpeciall grace of God they were ouerthrowne, captiued and ſold moſt for ducats a peece, their king ſlaine, and all ſcattered into diuers countries; but, in the time of *Honorius*, *Alaricke* the king of *Weſtgothes* made another voyage, and entring into *Italie*, asked the Emperour a place to dwell on: hauing obtained the coaſt that marcheth vpon *France*, as he was going thitherward with his company vpon Eaſter day, one of the captaines of *Stilico* ſet vpon him, and taking him ſo at diſaduantage, by treaſon ſlew a great number of the *Goths.* They, ſtirred vp with anger and diſdaine of ſuch vnfaithfull dealing of the *Romans*, make backe to *Rome*, waſte *Italie*, and in the moneth of

September 1164. beleaguer and take the Citie, and three dayes after depart thence loaden with the ſpoile. As *Alaricke* was marching toward *Rome*, there appeared a reuerend perſonage vnto him, and aduiſed him, ſince he would be counted a Chriſtian, that he ſhould not make ſuch hauocke as he did: whereunto the king anſwered; it is not my deſire to goe to *Rome*, but euery day am I forced by ſome one (I know not who) that ſtill cryeth vnto me, *Goe on, goe on, and deſtroy Rome*. As the *Gothes* retired *Alaricke* dyed, and *Athaulph* ſucceeded him, who led them backe to *Rome* againe. So they went through with their ſaccage, and led away captiue *Galla Placidia* the ſiſter of *Honorius*, whom *Athaulph* married. Hee was after ſlaine of his owne people at *Barcelona* in *Spaine*, for ſeeking peace for his wiues ſake with *Honorius*. The third road they made into *Italie* was vnder the command of *Vadimer*: but they were encountred and beaten backe by *Glycerius*, as *Iornandes* writeth: and ſo they preſſed againe vpon the *French*, and *Spaniſh* Nations. Afterward the *Goths* of *Sclauonia*, weary of eaſie liuing, got leaue of the Emperour *Zeno* and entred *Italie*, and ouercame *Odoacer* the Exarch of *Rauenna*, and there held eſtate for many yeeres. At length about the yeere of Chriſt 411. in the time of *Honorius*, they ſeated themſelues in *Spaine* vnder *Alaricke* and his ſucceſſours. Now during the time of their aboad neere the *Meotick* marſhes they had nine kings: while they remained in *Gothland* (which is now deuided into the Eaſt and Weſt *Gothie*, betwixt *Swetbland* and *Norway*) they had 8. kings; and 10. about the bankes of *Wixel*, and in *Tranſiluania* and *Sclauonia* 26. After that being ſundred into *Eaſtgothes* and *Weſtgothes*, the *Eaſtgothes* had in *Italy* 11. kings from *Alaricke* to *Teias*, who with the greater part of his people was ouerthrowne by *Narſes*. The *Weſtgothes* in *Lion-Gaule*, in *Languedoc* and *Guien*, had ſix kings; and the kings of *Weſtgothes* in *Spaine*, from *Alaricke* in the yeere 411. to *Philip* that now reigneth, are eight and twenty in number, according to the account of *Lazius*; who reckoneth alſo two and thirty kings of *Arragon*, and two and twenty of *Nauarre*, vnto the kings father that now is. Of theſe matters it may ſuffice to haue touched thus much in a word.

22 *Such was the French.* To enter into the whole hiſtory of the French-men, it was not the Poets meaning, but onely to note briefly the chiefe Outroads of this braue Nation, and that within the compaſſe of two thouſand yeares. I will goe no further, but follow the text. The firſt beginning of the French is diuerſly recorded, and all the opinions thereof are well gathered and examined by the Author of the French Antiquities: who in the end ſheweth his owne iudgement, and auoucheth it to be very likely, that the land of *Gaule* (which in old time, beſides the Realme of *France*, did containe alſo the Low-countries, *Germany* within *Rhine*, and *Lorraine*) was firſt inhabited by the line of *Gomer*, thither comming vpon diuers occaſions, and increaſing more and more with the time: as alſo by the *Germanes* a neighbour people: for little could the *Rhine* hinder the *Gaules* and *Germanes* from comming together, but that either, as they preuailed in ſtrength, might come into others countrey for their better liking. And as the men of *Marſeil* are counted an outcreaſe of *Aſia*, it is like the reſt of the Townes and quarters of *France* were peopled after the ſame ſort. *Ami-*

anus

*anus Marcellinus* liuely painteth out the *Gaules* in his fifteenth booke. So doth *Polybius*, *Cæſar*, *Diodorus Siculus*, *Strabo*, and others. All agree they were a very warlike people; and their multitude gaue them to thinke vpon ſuch remedie as others had vſed before. Their firſt outroad, that was of any account, was in the raigne of *Tarquinius Priſcus*, and about the time of the Iewes thraldome in *Babylon*, ſome ſix hundred yeares before the birth of Chriſt. The *Celtæ* (which were the ancient *Gaules*) poſſeſſed the Countries now called *Suiſſe*, *Sauoy*, *Daulphine*, *Languedoc*, *Vellay*, *Viuaretz*, *Liounois*, *Foreſt*, *Auuergne*, *Berri*, *Limoſin*, *Quercy*, *Perigort*, *Xantoigne*, *Angulmois*, *Poictou*, *Bretaigne*, *Anjou*, *Tourraine*, *Maine*, *Perche*, *Normandie* within *Seine*, the *Chartrain*, *Hurepois*, *Beauſſe*, *Gaſtinois*, *Brie*, *Champagne*, the *Duchie* and *Counte* of *Bourgongne*: their King *Ambigat* ſent forth *Sidoueze* and *Belloueze* to ſeeke other dwelling. *Sidoueze* taking towards *Germanie*, left people in *Bauaria*, *Bohemia* and *Carinthia*, and ſeated himſelfe in the point of *Europe* toward and beyond the *Riphean* mountaines. *Belloueze* a while ſtaying at the foot of the *Alpes*, was after by the perſwaſions of a certaine *Tuſcane*, called *Arron* drawne into *Italy*, and poſſeſſed *Inſubria*. Some of his company ſeating firſt among the *Pyrene* hils, at length entred a part of *Arragon*, and gaue the name to *Portugal*. But theſe were nothing ſo renowned as the other: who preaſing further into *Italy*, marched vnder *Brennus* as farre as *Cluſium*, and ſo to *Rome*. Of his exploits there *Liuie* writeth, and *Plutarch* in the life of *Camillus*, which was 386. yeares before the comming of Chriſt. A third company that followed *Belloueze*, becauſe they would haue roome enough, ouer-ran *Slauonia*, and maugre all ſtay entred *Hungary*, and after many skirmiſhes departed thence in two bands: the one coaſting into *Macedonie*, the other into *Greece*, where they made the whole world afraid of them: after they had ſlaine *Ptolomeus Keraunus*, brother to *Philadelphus* King of *Ægypt*. *Pranſes* was their King, whom others call *Brennus*, but was not he that ſackt *Rome*. This man not content to haue obtained a great victory of the *Macedonians*, and harried their country, preſumed ſo farre as to ſpoile the Temple at *Delphos*, whereby himſelfe and all his were brought to a miſerable end. Neuertheleſſe the *French* that ſtayed behinde, to guard the Frontiers of the Country, fainted not at the report of theſe newes, but went to field with 1500. foot, and 3000. horſe, ouercame the *Getes* and *Triballes*, and waſted all *Macedonie*: only through negligence, as they retired loaden with ſpoile, they were brought to their end. Yet they that remained in *Gaule* ſent forth other companies into *Aſia*: who paſſed on as far as *Boſſen* and *Dardanie*, where, by reaſon of a quarrell that fell betweene them, they ſundred themſelues. One part of them eaſt into *Thrace*, and raigned there a long time: the other ſetled about where *Sauus* and *Danubius* meet, not far from *Belgrade*. Theſe that remained in *Dardanie*, when they heard tell of the fruitfull ſoile of the leſſer *Aſia*, went on ſo far as *Helleſpont*, and there becauſe they were three Companies, they parted *Natolia* betweene them into three parts. The *Trocynes* had the coaſt of *Helleſpont*; the *Tolyſtoboges*, *Eolide* and *Jonie* (which the *Turkes* call *Quiſcon*.) The *Teſtoſages*, the country further into the maine land. All that part of *Aſia* which

lyeth on this ſide *Taurus*, they made their tributary, planting themſelues all along the riuer *Halys*, that parteth *Paphlagonia* from *Syria*. That Prouince where the *Gaules* dwelt in *Aſia*, from their firſt arriuall to the height of the *Romaine* Empire, retained the name of *Gaul-Greece*, together with that ſame language which Saint *Ierome* (ſix or ſeuen hundred yeares after) ſaith was like that he heard ſpoken in *Gaule* about the quarter of *Treues*. Thus concerning the ancient *Gaules*: now to cleare ſome few darke words of the Text. *The worke of Romulus*, &c. He meaneth *Rome*, builded by *Romulus*, the moſt warlike Citie of all the world; and therefore *Mars*, whom the *Painims* counted the God of Warre, may be thought the founder of it. *Cold Strymon*, a riuer parting *Macedonie* from *Thrace*, as *Plinie* ſaith: and becauſe *Thrace* is no very warme country, he giueth *Strymon* the adioint of *Cold*. *The Emathicke fields*, to wit, *Macedonie*, ſo called of King *Emathion*. *Plinie* ſpeakes thereof in his fourth booke and tenth chapter thus, *Macedonie, a Countrie containing an hundred and fiftie Nations, ſometime renowned for two Kings* (he meaneth *Philip* and *Alexander*) *and for the Empire of the whole world: it was afore-time called Emathia*: which word the Poets, as *Virgil* and *Lucan*, doe ſometime vſe for *Theſſaly*, a Countrie neare *Macedonie*. *Lucan* in his very firſt verſe, *Bella per Emathios pluſquam ciuilia Campos*. And *Virgil* in the end of his ſecond *Georgic*.

Il dit en ſomme que les trois fils de Noé peuplerent le monde.

*Il me ſuffira donc de ſuiure ſon oree:*
*Et pendant attentif de la bouche doree*
*Du ſage fils d'Amram, rechanter dans ces vers,*
*Que Sem, Iapet, & Cham, peuplerent l'Vniuers:*
*Et que du grand Noé la Fuſte vagabonde*
*Pour la ſeconde fois flotta par tout le Monde.*

Cela ne ſe fit point tout à coup mais par trait de temps.

*Non que i'enuoye Sem de Babylone auant*
*Tout d'vn vol es terroirs du plus lointain Leuant,*
*Du Tartare Chorat boire l'onde argentine,*
*Et peupler le Catay, le Cambalu, la Chine:*
*En Eſpaigne Iapheth: & le profane Cham*
*Es pays alterez de Medre & de Bigam:*
*Es champs de Cephala, deſſus le mont Zambrique:*
*Et le Cap d'Eſperance, angle dernier d'Afrique.*

Comparaiſons bien propres pour monſtrer comment les parties du mõde furent peuplees par les

*Car ainſi que l'Hymete, ou le mont Hiblean*
*Ne furent tous couuert d'Auettes en vn an:*
*Ains la maindre ruchee ennoyant chaque prime*
*A leurs flancs, à leurs pieds, à leur flairant cime,*
*Deux ou trois peuplemens, cher nouriſſons du ciel,*
*En fin tous leurs rochers ſe fondirent en miel.*

On

*Nec fuit indignum superis bis sanguine nostro*
*Emathiam & latos Æmi pinguescere campos.*

The *Pharsilian* fields are in *Thessaly*, as *Pliny* recordeth in his fourth booke and eight Chapter.

*Dindyma.* A hill in *Phrygia*. The Poet calleth it *Dindyme chastre*, guelt *Dindym*: because the Priests of *Cybele*, called *Curetes*, kept and sacrificed there, and were Eunuches attired like women. The Poets meaning is, that these *Gaules* harried also *Phrygia*, and called the country where they dwelt in *Asia*, *Gaul Grecce*, after the name of that from whence they first came, and so planted, as it were, another *Gaule* in the middest of *Asia*. What became of their successours in the *Romans* time, because the Poet makes no mention thereof, I passe it also.

23 *Of people most renown'd.* He sheweth in few words wherefore he thrusteth no further into discourse of the out-roads the people made in old time. For though *Carion*, *Melanchthon*, *Peucer*, *Lazius*, *Rhenanus*, *Goropius*, and others of our time, haue that way farre ventured, and some-while with very good successe, yet it cannot be denied, but that they leaue many doubts, and doe not all where cleare the matter. See then how fitly the Poet addes that followeth.

*He grounds all his discourse upon holy writ; and sheweth more particularly how the sons of Noe peopled all the world.*

It shall suffice me then to follow the ancient bounds,
And from the golden mouth of *Moses* taking grounds,
With all religious heed in verses to record
How *Sem*, *Iaphet* and *Cham*, the world with people stor'd;
And how of mighty *Noe* the far-out-roaming boat
Did thus the second time all countries ouer-float.
Yet not as if *Sems* house from Babylon did run
Together all at once vnto the rising sun;
To drinke of *Zaiton* the water siluer-fine,
To peopl' all rich *Catay* with *Cambalu* and *Chine*:
Nor *Iaphet* vnto *Spaine*; nor that vngodly *Cham*
Vnto the droughty soile of *Meder* and of *Bigam*,
The fields of *Cephala*, the Mount of *Zanzibar*,
The promontory of Hope, which Africk thrusts-out far.

*Very meet comparisons.*

For as th'Iblean hills, or those Hymettick trees,
Not all in one yeeres space were couered with Bees;
But first some little rock, that swarmed euery prime
Two surcreases or three, made on their tops to clime,
Aside and all about those nurslings of the Sun,
At length all o're the cliffes their hony-combs to run:

descendans de Noé, asauoir peu à peu, & comme d'an en an, par multiplication de peuple.

*Ou pluſtoſt tout ainſi que deux Ormes fecondes,*
*Qui croiſſent au milieu d'vn champ emmuré d'ondes,*
*Au tour de leur eſtocs produiſent des Ormeaux:*
*Ceux-cy d'autres encor: & touſiours les nouueaux*
*Gaignent pied à pied l'Iſle, & font meſme en ieuneſſe*
*D'vn grand pré tondu-ras vne foreſt eſpeſſe.*
*Tout ainſi les maçons de la ſuperbe Tour*
*S'en vont, eſparpillez, acaſer à l'entour*
*De Meſopotamie: & peu à peu leur race*
*Frayant heureuſement ſienne apres ſienne paſſe:*
*Saiſit terre apres terre: & ſi le Tout-puiſſant*
*Ne va de l'Vniuers les iours accourciſſant,*
*Il ne ſe trouuera contree ſi ſauuage,*

Pourquoy la premiere monarchie ſe dreſſe en Aſſirie.

*Que le tige d'Adam de ſes branches n'ombrage.*
*C'eſt pourquoy les pays au Tygre aboutiſſans*
*Pendant l'âge premier ſont les plus fleuriſſans:*
*Qu'il ſe parle d'eux ſeuls: qu'ils commencent la guerre,*
*Et qu'ils ſont la Leçon au reſte de la terre.*
*Babylone viuant ſous la grandeur des Roys,*
*Tenoit l'empire en main auant que le Gregeois*
*Logeaſt en ville cloſe, & que des murs Dircees*
*Vn luth doux euſt, meçon, les pierres agencees:*
*Le Latin euſt des bourgs, des maiſon les Gaulois,*
*Des hutes l'Alemant, & des tentes l'Anglois.*

Les Hebrieux, Chaldeans & Egyptiens auoyent la Philoſophie ſuper naturelle, auant que les Grecs ſceuſſẽt quelque choſe.

*Les fils d'Heber auoient commerce auec les Anges:*
*Deteſtoient les autels dreſſez aux Dieux eſtranges:*
*Conoiſſoient l'Inconu & des yeux de la foy*
*Comtemploient bien heureux leur inuiſible Roy.*
*Le Chaldee ſçauoit des eſtoilles le nombre:*
*Auoit aulné le ciel: comprenoit comme l'ombre*
*De la terre eclipſoit l'Aſtre au front argenté,*
*Et la ſienne eſteignoit du Soleil la clarté:*
*Le Preſtre Memphien philoſophoit des ames:*
*Obſeruoit, curieux, le ſacré bal des flammes:*
*Qui pour rendre leurs fronts flamboyantement beaux,*
*Les lauent chaque iour dans les marrines eaux:*
*Diſcouroit de nature: eſtoit bon Geometre,*

Or as two ſpringing Elmes, that grow amids a field
With water compaſſed, about their ſtocks doe yeeld
A many younger trees; and they againe ſhoot-out
As many like themſelues encroaching all about;
And gaining foot by foot, ſo thriue: that aft'r a while
They for a ſhared mead a forreſt make that Iſle:
Accordinly the men who built th'Aſſyrian tower,
Were ſcattred all abroad; though not all in an hower;
But firſt enhous'd themſelues in Meſopotamie;
By proceſſe then of time increaſing happily,
They paſs'd ſtreame after ſtreame, and ſeizd land after land;
And were not th'age of all cut ſhort by Gods command,
No country might be found ſo ſauage or vnknow'n
But by the ſtock of man had bin ere this o'regrown.
And this the cauſe is why the Tigre-abutting coaſt,
In all the former time of all did flouriſh moſt.
That firſt began to warre, that only got a name,
And little knew the reſt but learned of the ſame.
For Babylon betimes drawne vnd'r a kingly throne
Th'emperiall ſcepter ſwaid before the Greeks were knowne
To frame a politie, before by charming tones
*Amphion* walled Thebes of ſelf-empyling ſtones;
Yer Latins had their townes, yer Frenchmen houſhold rents,
Or Dutchmen cottages, or Engliſhmen their tents:
So *Hebers* ſonnes had long abhorred Altars made
For any heathen gods; with Angels had their trade;
And knew the great *Vnknowne*, yea (ô moſt happy thing!)
With eyes of faith beheld their vnbeholden king.
The learned Chaldee knew of ſtars the numb'r and lawes,
Had meaſured the skie, and vnderſtood the cauſe
That muffleth vp the light of *Cinthia's* ſiluer lips,
And how her thwarting doth her brothers light eclips.
The Prieſt of *Memphis* knew the nature of the ſoule,
And ſtraitly marked how the heau'nly flames doe roule;
Who, that their faces might more flaming ſeeme and gay,
In Amphitrites poole once waſh them euery day:
He phyſick alſo wrote and taught Geometree,

*The cauſe, why the firſt monarchie was in Aſſiria.*

*The Hebrues & their neighbors were learned and religious before the Greeks knew any thing.*

Before

*Auant qu'aucun des Grecs sceust cognoistre vne lettre.*
*L'Egypte treluisoit en vteusiles d'or,*
Les Egyptiens & Tiriens iouissoyent de richesses & delices à cœur saoul, auant que les Greos & Gaulois sceussent que c'est du monde.
*Que le feuure boiteux n'auoit sous Æthne encor*
*Martelé sus le fer: & que par promethee*
*La flamme entre les Grecs n'estoit point inuentee.*
*Nous n'estions point encor: ou bien si nous estions,*
*Nous sentions le sauuage, & barbare, portions*
*Des plumes pour habits, banquetions sous les Fresnes,*
*Et béans attendions que le Gland cheust des Chesnes,*
*Que les bourgeois de Tyr osoyent desia ramer*
*Contre l'azur sallé de l'Afriquaine mer:*
*Hazardeux trafiquoyent, s'habilloient d'escarlate,*
*Et que les voluptez regnoyent ia sur l'Euphrate.*
Belle comparaison à ce propos, monstrant que tous les Arts sont sortis de la plaine de Sennaar pour s'espandre peu à peu par tout le monde.
*Car comme le caillou, qui lissé, tombe en l'eau*
*D'vn viuier sommeilleux, forme vn petit aneau*
*A l'entour de sa cheut. & qu'encor il compasse*
*Par le doux mouuement qui glise en la sur-face*
*De ceste ondelé marbre, & crystal tremoussant,*
*Vne suitte de ronds qui vont tousiours croissant,*
*Iusqu'à tant qu'à la fin des cercles les plus large*
*Frappe du fleuue mort & l'vn & l'autre marge:*
*Du centre de ce Tout qu'icy ie fiche au bord*
*Des ondes, où naſquit des langue le discord,*
*L'homme de iour en iour cultiuant sa prudence,*
*Fait couler tous les Arts par la circunference,*
*A mesure qui croist, & qu'en troupeaux diuers*
*Il essame fecond par ce grand Vniuers.*
Premieres colonies ou peuplades de Sem en Orient.
*De l'Assirie auant du costé de l'Aurore*
*On se retire au bord que l'Hytane redore*
*De son grauois brillant: on se met à peupler*
*L'Oroate Persan: le Coaspe, qui clair*
*Leche les murs de Suse: & les valees grasses*
*Des croupes du Caucase, où regnoyent les Arsaces.*
*On s'heberge en Medie: on commence à semer*
*Les champs Hircaniens confrontans à la mer.*
Secondes Colonies.
*Les eusans de ceux-cy ainsi que d'vne ondee*
*S'espandent largement sur la terre bordee*

*Du*

Before thar any Greeke had learn'd his A Be Cee.
All Egypt ouerſhone with golden vtentils,
Before the limping ſmith by *Ætnaes* burning kills
Had hammerd iron barrs: before *Prometheus* found
The fire and vſe thereof vpon th'Argolian ground.
Alas, we were not then, or, if we were, at leaſt
We led an vnkouth life, and like the ſauage beaſt,
Our garments feathers were, that birds in moulting caſt;
We feaſted vnder trees and gaped after maſt.
VVhen as the men of Tyre already durſt aſſay
To raze the ſaltie Blew twixt them and Africa,
Aduentur'd merchandiſe, with purpl'enguirt their flanks,
And pleaſure kept her court about Euphrates banks.
For as a peble ſtone if thou on water fling
Of any ſleepie poole, it frames a little ring
Firſt whereabout it fell; then furth'r about doth raſe
The wauing marbl', or eu'n the trembling Chryſtall face
VVith mouing paralels of many circles moe,
That reaching furth'r abroad together-waxing flow
Vntill the round at length moſt outward and moſt large
Strikes of the ſtanding lake both one and other marge:
So from the Cent'r of All (which here I meane to pitch
Vpon the waters brinke where diſcord ſproong of ſpeech)
Man dreſſing day by day his knowledge more and more
Makes arts and wiſdome flow vnto the circle-ſhore;
As doth himſelfe increaſe, and as in diuers bands
His fruitfull ſeed in time hath ouergrowne the lands.
From faire Aſſyriland the Semites gan to trauell
Vnto the ſoile beguilt with glyſtring *Hytan*-grauell,
And peopling Perſiland dronke Oroates iuyce,
And wat'r of cleare Coaſpe that licks the walls of Suſe:
So tooke the fruitfull dale and flow'r-embellyd plaines
Betwixt high Caucaſe tops, where ſhortly Arſace raignes:
And ſome in Medye dwelt, and ſome began to make
The fields abutting on the great Hircanian Lake.
Theſe mens poſteritie did like a flood ſurround
And ouerflow in time the *Cheiſel*-fronting ground:

*The Egyptians & Tyrians had all riches and delights, before the Greeks and Gaules knew the world.*

*The firſt Colonies of Sem in the Eaſt.*

*The ſecond.*

*Du ſienne Chieſel, deſſus Thachaliſtan,*
*Charas, Gabel, Chabul, Bedan, & Baleſtan.*

Troiſieſmes.

*Leur race puis apres bouillonnante deſfriche*
*Beſinagar, Nayarde, & la campaigne riche*
*Que le Gange entre-fend: peuple Aue, Toloman,*
*Le Royaume de Mein, le muſqué Charazan:*
*Et cerne le deſert de l'Op, ou les phantômes*
*Maſquez en cent façons eſpouuantent les hommes.*

Quatrieſmes.

*Quelques cicles apres marchans en diuers oſts*
*Elle ſaiſit Tipur riche en Rhinocerots,*
*Caichin en Aloës, Mangit, & le riuage*
*De Chinſit & d'Anie arreſte leur voyage.*

Premieres Colonies ou peuplades de Iaphet en Occident.

*De ce centre premier tirant vers le Couchant,*
*Les Nepueux de Noé ſe vont loin eſpanchant*
*Vers la moindre Armenie, & puis dans la Cilice:*
*Occupent peu à peu les ports de Tarſe, & d'Iſſe,*
*L'antre Corycien, antre delicieux,*

Colonies ou peuplades du Septentrion.

*Qui des cymbales rend le ſon harmonieux:*
*Les croupes du Taureau, Cappadoce, Ionie,*
*Du Meandre les bords, Troade, & Bithynie.*

Secondes Colonies.

*Paſſant le Phar de Seſte, ils s'abreuuent des eaux*
*De Neſt, Hebre, & Strimon: paſturent leurs troupeaux*
*Es vallons de Rhodope: & ſement les campaignes*
*Que pres de ton cercueil, ô Danube, tu baignes.*
*La Thrace d'vn coſté peuple les champs Gregeois:*

Troiſieſmes, diuiſees en pluſieurs branches.

*La Grece l'Italie ayme-Mars, donne loix:*
*L'Italie, la Gaule: & la Gaule, l'Heſpaigne,*
*Le riuage du Rhin, & la grande Bretaigne.*
*Et de l'autre coſté ſe decharge à lentour*
*Or' de la Moldauie, or' de la mer Maiour:*
*S'eſtend vers Podalie, occupe la Seruie,*
*Le pays Tranſſyluain, Hongrie, Moranie,*
*Le Pruſſien terroir, de Viſtule le bord,*

Premieres Colonies ou peupla des de Cham vers le Midi.

*Et de là l'Aleman qui tire vers le Nord.*
*Cà, tourne vers le Su. Voy comme la Chaldee*
*Deſgorge en Arabie, en Phenice, en Iudee*
*La lignee de Cham, qui, fertile, croiſſant*

*Entre*

They came in diuers troopes vpon *Tachaiſtan*,
*Caras*, *Gadel*, *Chabul*, *Bedane* and *Baliſtan*.
Their Of-ſpring afterward broke-vp with toyling hands *The third.*
*Narzinga*, *Biſnagar*, and all the plenteous lands
That *Ganges* thorow flowes, and peopled *Toloman*,
The realme of *Mein*, and *Aue*, and muskie *Carazan*:
They ſaw the fearefull ſprights in wildernesſe of *Lop*,
That maske in hundred ſhapes wayfairing men to ſtop.
Long aft'r at ſundry times this Race ſtill coaſting eaſt *The fourth.*
*Tipura* ſeizd that breeds the horny-ſnowted beaſt,
*Mangit* and *Gaucinchine* that Aloes hath ſtore;
And ſtopt at *Anie* ſtraights and *Caſſagalie* ſhore.
Now from the Center-point inclining to the Set *The firſt Colonies of Iaphet in the Weſt.*
Far ſpred abroad themſelues the chi'dren of *Iaphet*,
To *Armenie* the leſſe, and after to *Cilice*,
So got the hau'ns at length of *Tarſis* and of *Iſe*,
The ſweet Corician caue, that neere to Parnas hill
Delights the commers-in with Cymball-ſounding skill:
Huge *Taure* his loftie downes, *Ionie*, *Cappadoce*,
*Meanders* winding banks, *Bythinia* and *Ilios*.
Then boldly paſſing-o're the narrow cut of *Seſt*, *The ſecond.*
They dronke the water chill of *Strimon*, *Heber* and *Neſt*:
The *Rhodopean* dales they graz'd, and laid in ſwathes
The leas that (running-by) *Danubies* water bathes.
*Thrace* did a thonſide fill the *Grecian* territorie; *The third parted into many branches.*
*Greece* peopled *Italie*, law-giuing, louing-glory;
By *Italie* was *France*, by *France* was filled *Spaine*,
The borderings of *Rhine* and all the Great *Britaine*:
Ath'otherſide againe it ſent a Colonie
Both to the *Pont-Euſine*, and toward *Moldauie*;
So raught *Tranſyluanie*, *Moranie*, *Hungarie*,
And *Sernie* farther-weſt, and eaſtward *Podolie*.
Thence men to *Pruſſie* came and *Wyxell* borders ear'd,
Then that of *Almanie* that narre the Pole is rear'd.
Now turning to the South, conſider how *Chaldea* *The firſt Colonies of Cham in the South.*
Spewes-out in *Arabie*, *Phenice* and *Chananea*,
The curſed line of *Cham*; yet ne'rtheleſſe it growes,

*Entre deux Oceans [illegible] Egypte descent:*
*En semence Cyrene, & la coste fameuse*
*Où la Punique mer se debat escumeuse:*
*Dara, Gusole, Fez, Argin, Galate, Aden,*
*Tombut, Melli, Gago, Terminan, & Gogden;*
*Les deserts bluettans de la triste Lybie,*
*Cano, Zeczec, Benin, Guber, Borno, Nubie,*
*Et sablons mouuants du terroir alteré,*
*Ou le Nom de Iesus est encor reueré:*
*Ou le Prest-ian commande, & bien qu'il Iudaise,*
*Retient, de-ci de-leux, quelque forme d'Eglise.*
*Que si tu veux sçauoir comment tout ce long traict,*
*Qui couuert de glaçons gist sous l'ardent pourtraict*
*D'vn beau char glise-doux: & qui d'vn tour oblique*
*Est clos des flots mutins de l'Ocean Cronique,*
*Fut assorti d'humains: pense qu'ayans quitté*
*La campaigne, ou le Tigre entre en societé*
*Deux fois auec les eaux du loin courant Euphrate,*
*Ils se logent au pied du blanchissant Niphate.*
*De l'Armenie auant le champ Iberien,*
*L'Albanois, le Colchide, & le Bosphorien,*
*Sont fournis de bourgeois, & de là vers l'Aurore*
*Ceste vaste estendue, ou vagabondent ore*
*Les Tartares cruels, & deuers l'autre part,*
*Que la Volgue au long-cours pres sa source mi-part,*
*Les plaine de Moskou, Permie, Liuonie,*
*Biarme, le lac blanc, Russie, & Scrifinie.*

24 *It shall suffice.* The Poet hath heretofore compared Antiquity (chiefly concerning the Nations Out-roads) vnto a great forrest, wherein the cunningest guides haue often lost themselues. Now therefore he saith it is the safer way to follow and keepe neare the verge of the forrest, rather than venter too farre into it. He shewes thereby, that his meaning is to giue vs a generall view of these matters, not curiously to minse the particulars, as they haue done, who vndertake to gather out of Authors, and teach others the course of *Noes* posteritie euery mile, as they haue runne vntill this present; and pore still into the Arke, to finde there the names of their Country-men and ancestors. Therefore he voweth to rely wholly vpon *the golden mouth of Moses*, which was the sonne of *Amram*, as the Scripture witnesseth,

*Numb.*

And twixt Myd-ſea and Red along int'Egypt goes: *The ſecond.*
So ſtores the towne *Corene*, and that renowmed coaſt
Whereon the Punick Seas are all to-froth betoſt;
*Feſſe, Gogden, Terminan, Argin, Guſola, Dara,* *The third.*
*Tombuto, Gualata, Melli, Gago, Manſara,*
The ſparkling wildernelſe of *Lybie* breeding-venim,
*Caun, Guber, Amaſen, Born, Zegzeg, Nubye, Benim;* *The fourth.*
And of the droughtie ſoile thoſe euer-moouing ſands,
Where Ieſus yet is known and Preſtre Ian commands;
Who, though in many points he commeth neere the Iew,
Yet hath a kind of Church not all vnlike the true.

Here if thou meane to know whence all the land ſo large, *How the North was peopled.*
Which vnder-lies the draught of many a ſliding barge,
All-ouer pau'd with Iſe, and of the ſea of *Ruſſe*
Enuironed about with ſurges mutinous,
Was come-vnto by men; thinke after they forſooke
The plaine where *Tegil* flood ſwift-running ouertooke
Once and againe the ſtreame of running-far Euphrates
They lodged at the foot of hoary hill Nyphates.

So forth of *Armenie* the field Hiberian,
The *Colchiſh*, th' *Albanick*, and high *Boſpherian*
Might well be furniſhed, and thence vnto th'Vpriſt
Might come the *Tartar* fell, who roameth where he liſt
All on that circuit huge; and thence accoaſt the Set
Was ſtoard the land that Rha doth neere his riſing fret,
The ſhore of *Lyuonie*, the plaine, of *Moſcouie*,
*Byarmie, Permie, Ruſſe, White-lake* and *Scrifinie*.

*Numb.* 26. 59. Now *Moſes* ſaith, *Gen.* 10. in the end of the Chapter, That of the children of *Noe* were the Nations diuided on the earth after the Floud. And before in 5. 20. and 30. verſes, he ſheweth plainly from whence they began to people the world, and (as it were) to lead againe the Arke ouer the face of the earth: in filling moſt countries of the world with their great poſteritie, encreaſed, as it was, by vertue of Gods wonderfull bleſſing, *Gen.* 9. 1. *Encreaſe and multiply, and fill the earth.*

25. *Yet not as if Sems houſe.* He ſaith *Sem* peopled not the Eaſt all at once, but by ſucceſſion of time; that *Iapbet* when he came out of the Arke, did not forthwith runne to *Spaine*, nor *Cham* to hide himſelfe in the furtheſt part of *Affrick*: but that by little and little, and in proceſſe of time their iſ-

ſues ranged ſo farre forth either way. He ſpeaketh of diuers Countries far vp in the Eaſt, and farre downe Southward, the ſite whereof appeareth plaine in the Mappes: and to enrich this true ſtory, he vſeth two prettie compariſons, of the rockes of Bees in *Hybla*, and Elmes in an Iſland: and as by their ſurcreaſe both places are by peecemeale at length quite ouergrowne, ſo (he ſaith) the world by yearely encreaſe of *Noes* poſteritie was part after part ouer-peopled as it is. Firſt after the confuſion of tongues they lodged one behinde another, about the coaſt of *Meſopotamia:* afterward as they encreaſed in ſtocke, their new families paſſed the riuers, hilles and ſtraights, looking out other dwelling places to their liking: the prouidence of God directing all (as appeares) for the better grace and trimming of the earth, and the commoditie of all mankind.

26 *And hence it comes to paſſe.* This enſueth neceſſarily of that goes before. Where the poſteritie of *Noe* were moſt together in the beginning, there we muſt confeſſe was the chiefe ſway and greatneſſe of mankind, and that was in *Aſſyria* and *Chaldæa*, as *Moſes* witneſſeth, *Gen.* 11. whereout the Poet concludeth as afore: ſee further, *Gen.*14. Concerning the Kings wars that are there named, with their countries marching vpon *Tigris* or there abouts; and of *Nymrod* it is namely ſaid that the beginning of his raigne was *Babel*, &c. in the Countrey of *Sennaar*, marching vpon the riuer *Tygris*.

27 *For Babylon betimes.* Hauing ſpoken in generall of the firſt peoples greatneſſe, hee ſpecifieth now the firſt Monarchie; whereof it ſeemes *Moſes* hath enough written in the tenth chapter aforeſaid. Now the beſt Authors many, of theſe and the former times, declare and proue by the account of yeares that the firſt Monarchie was in *Babylon*, and *Babylon* was in *Chaldæa*: whereupon ſome diſpute for *Niniue* and *Aſſyrians*, and ſome becauſe theſe two great Cities began about one time, had ſeuerall Princes, and raigned both many hundred yeares, they make a double Monarchie of the firſt, vntill ſuch time as the *Chaldean* had ſwallowed the *Aſſyrian*. I take not the word Monarchie too preciſely, as if in the time of the *Babylonian* there were none other in the world. Ægypt began in good time to be of power, and great Kings there were in the Land of *Canaan*, and the countries adioyning. But I vnderſtand with our Poet that the firſt rule plainly appeared at *Babylon*, euen in the time of *Noe*. Hee that would vpon this point compare prophane Hiſtories with the Scripture, might finde matter for a long diſcourſe, the ſumme whereof may be ſeene in *Funccius*, *Carion*, *Vignier* and other Chroniclers. To be ſhort, I ſay the raigne of *Nymrod* mentioned, *Gen.*10.10. many yeares ſore-went all other wee reade of, and eſpecially thoſe of the *Greekes*, *Romans*, *Gaules*, &c. as is proued plainly by the account of time. *Thebes*, a Towne of *Bœotia* in *Greece:* it hath a ſpring by it called *Dirce*, whereof the Towne-ſelfe among the Poets is often ſurnamed. *Amphion*, a wiſe Politician, who by his eloquence and ſleight perſwaded the people of thoſe times, rude as they were and vnciuill, to ioyne together in building the walles of *Thebes*; whereupon the Poets, to ſhew the force of eloquence, faine that *Amphion* by the cunning ſtrookes of his Lute made

made the ſtones to come downe from the rockes and lay themſelues together in order of a wall. And thus ſaith *Horace* in his Epiſtle of Poetrie *ad Piſones: Dictus & Amphion Thebane conditor vrbis Saxa mouere ſono teſtudinis, & prece blanda* Read more of him in *Appollonius* his *Argonauticks*.

28. *Theſonnes Heber.* This proues againe that the neere ſucceſſours of *Noe* filled not the world all at once, but by ſucceſsion of time. So the true religion remained in the famly of *Sem:* The *Chaldeans* were excellent Aſtronomers and Philoſophers; the *Egyptian* Prieſts knew the ſecrets of Nature, before there was any knowledge of letters in *Greece*: which was not peopled ſo ſoone as the other by many yeeres, as the hiſtories euen of the *Greekes* themſelues declare. See the latter Chronicles.

29. *All Egypt ouerflone.* Another proofe. If the world had beene peopled all ſtraight after the flood, riches and dainties would haue beene found vſed in all countries at the ſame time. But they were in *Egypt* and *Tyre* long before the *Greekes* and *Gaules* knew the world. So it followes that *Greece* and *Gaule* were not ſo ſoone peopled as *Egypt* and *Phenicia*. By *the limping Smith*, he meanes *Vulcan*, that firſt found out the vſe and forging of Iron in *Sicilie*. *Prometheus* was the firſt that found the vſe of fire among the *Argolians* or *Greekes*. Of him ſaith *Hor.* 1. booke 3. *Ode. Audax Iapeti genus ignem fraude malâ gentibus intulit.* That is, the bold ſonne of *Japhet* brought fire by craft among the Nations. Of this matter the Poets haue ſet forth many fables, the true drift whereof our Author ſheweth in a word. Looke what I haue noted vpon the 707. verſe of the ſixt day of the firſt weeke. The reſt of this place is eaſie to be vnderſtood.

30. *As if a pebble ſtone.* A fine ſimilitude concerning the aforeſaid matter: to ſhew how all the Arts began from the plaine of *Sennaar* to ſpread by little and little ouer all the world.

31. *For from Aſſyria.* He beginneth here to treat of the more particular peoplings. And firſt he ſheweth how the poſteritie of *Sem* began to fill *Aſia*. Their firſt encreaſe, leauing the coaſt of *Aſſyria*, bent toward the Eaſt. Of this riuer *Hytan*, *Plinie* ſaith 6. 23. *Carmaniæ flumen Hytanis portuoſum & auro fertile.* Looke *Solinus* cha 67. They hauing peopled this quarter, thruſt on further toward *Oroatis* a riuer of *Perſis*: whereof *Plinie* ſaith in his 6. booke the 23. *Flumen Oroatis oſtio difficili niſi peritis; Inſulæ 2. paruæ: inde vadoſa nauigatio paluſtri ſimilis, per euripos tamen quoſdam peragitur*, and in the 25 chap. *Perſidis initium ad Flumen Oroatin, quo diuiditur ab Elimaide.* Read alſo the 24. chapter of the ſaid booke of *Plinie*, for the better vnderſtanding of their dwelling here. Then they drew further forth into *Perſia* towards the Citie of *Suſa*, cloſe by the which *Coaſpis* runneth: ſuch is the ſweetneſſe of that water, that (as *Plinie*, *Soline*, *Plutarch*, and others record) the Kings of *Perſia* drinke of none other. So they came into the valleys of the famous hill *Caucaſus*, where dwelt the *Parthians*, whoſe Kings were commonly called *Arſaces*. From hence into *Medie*, and laſtly vp higher toward the *Hyrcanian*, or *Caſpian* lake. Looke *Ptolomie* in his firſt, ſecond and third table of *Aſia*, *Mercator*, *Ortelius*, *Cellarius* and *Theuet*. All theſe remoues are contained within the compaſſe of fiue or ſix hundred leagues.

32. *Theſe*

32. *Theſe mens poſteritie.* He ſetteth downe in foure verſes the chiefe countries peopled by the ſecond ouercreaſe of *Sems* Iſſue. The land *fronting Cheiſel* is a part of *Tartarie*, not farre from the *Caſpian* ſea, whereinto that riuer falleth, and riſeth neere the wildernesſe of *Lop*, aboue *Tachaliſtan*; which is a great Countrey neighbour to the mountaine *Imaus*. *Charaſſi*, *Charaſſan*, or *Chorafan*, it is a Countrey that lies betweene *Iſtigias*, *Bedane* and *Tacaliſtan*, which I note more particularly then I finde in the French Commentary, becauſe there is ſo little difference of letters betweene that and the name of *Carazan*, whereof the Poet ſpeaketh in the fourth verſe following. This *Charaſſe*, *Gadel*, *Cabul*, *Bedane* and *Baliſtan*, are prouinces encloſed by the riuer *Indus*, the mountaine *Imaus*, the *Caſpian* Sea, and realme of *Perſia*, a circuit of land ſomewhat more then 600. leagues.

33. *Their of-ſpring afterward.* He commeth to the third ouercreaſe of the *Semites*, who went forth Southward as well as North and Eaſtward. The inhabitants of *Cabul* thruſt forward their Iſſue toward *Biſnagar*, a rich countrey of South *Aſia*, lying betweene the *Perſian* ſea and the Gulfe of *Bengala*. *Narſinga* (for ſo I haue tranſlated the French *Nayarde*) is a kingdome lying yet lower, and very rich. *That plenteous land that Ganges thorow-flowes*, it containes the higher *India*, where are many wealthy kingdomes ſet forth well at large in the Maps, as *Cambaie*, *Decan*, *Bengala*, *Pedir*, &c. *Toloman*, is further vp toward the North. *Aua*, is beyond the Gulfe of *Bengala*, toward the Eaſt, about *Pegu* and *Siam*, countries of infinite wealth. *Mein*, on the Weſt hath *Ganges*, on the Eaſt *Macin*, on the South *Bengala*, and on the North *Carazan*, which the Poet ſurnameth *Muſky*, becauſe there is great ſtore of the beſt Muske. *Lop*, a Deſert thirty dayes iourney ouer, lying yet higher Northward. It ſeemes the Poet followes the opinion of *M. P. Venet*, who in the firſt booke of his *Tartarian* Hiſtorie, chap. 35. makes very ſtrange report of the fearefull ſights that the poore paſſengers there meete with, often to the loſſe of their liues. Not vnlike it is that certaine legions of euill Spirits there abiding, haue had ſome ſpeciall power giuen them ſo to puniſh the Idolatrous Mahometiſts, who ſtill inhabit thoſe quarters. The Poet ſaith all the countries marching this Wilderneſſe were peopled by this third outcreaſe of the *Semits*. It is an opinion ſomewhat likely, and thereon I reſt, vntill I heare ſome other (if it be poſſible) giue more certaine intelligence of the matter.

34. *Long after ſundry times.* He ſpeaketh of the fourth and laſt ouercreaſe of *Sem*. *Tipura*, a Countrey breeding many *Rhinoceros*, which, according as the Greeke name ſignifieth, I haue tranſlated *horny-ſnouted beaſts*: read the deſcription of them in the expoſition of the fortieth verſe of the ſixt day of the firſt weeke: this *Tipura* lieth Eaſtward aboue *Toloman* betwixt *Carazan* an *Caichin*, or *Gaucinchine*, for ſo I haue tranſlated: it hath on the Weſt *Tipura* and *Toloman*, on the South *Campaa*, on the North *China* and *Mein*, and on the Eaſt the Eaſt-Ocean: a land very large and bearing great ſtore of Aloës *Mangit* is farre vp in the North: ſo is alſo *Quinſai*, *Ania*, and *Tabin*, one aboue another euen vnto the *Anien Straight* and *Scythicke Ocean*. By this deſcription, plaine to be ſeene in the Maps of *Aſia*, the Poet meant to ſhew vs all

all the ſeuerall remoues of *Sems* poſteritie; who not paſſing beyond the *Arian Straight*, might long content themſelues with ſo large a portion as *Aſia* containing aboue foure thouſand leagues of ground. As for the particular deſcription of theſe Countries, their length, breadth and commodities, I neither dare, nor will euer charge therewith my notes entended for ſhort. Beſides, it was not the Poets minde to hold the Reader long with view and ſtudy of ſuch matter and queſtions, as may be had and plainly reſoiled of the Card-men.

35. *Now from the center-point.* Out of *Aſſyria* and *Meſopotamia*, *Iaphet*, or the next race from him, drew toward the Weſt, into thoſe places that the Poet names, ſet downe (as they are) in the ancient and later Maps of *Aſia* and *Europe*. I neede not mince euery word of the text. *Armenie* is diſtinguiſhed into the Great and Leſſe, it lieth neere the *Caſpian* ſea, and coaſteth toward *Europe*. *The ſweete Corician caue*, it is in *Cilicia*, and is deſcribed of *Plinie* in the 27. chapter of his 5. booke, and *Strabo* in his 4. booke, and *Solinus* in his 51. chapter. Concerning the ſtrange matters which the Poet reports of it, read *Pomponius Mela* his deſcription of *Cilicia*, the firſt booke. Beſides many notable properties of the place, he ſaith moreouer that when a man hath gone there a troubleſome narrow way a mile and more, he ſhall come through pleaſant ſhades into certaine thicke woods, which make a ſound (no man can tell how) of certaine country-ſongs: and after he is paſſed thorow to the end thereof, he ſhall enter another deeper ſhadow, which amazeth much all that come there, by reaſon of a noiſe is heard, loud and paſsing mans power to make, as it were the ſound of many Cimbals. Theſe are his words: *Terret ingredientes ſonitu Cimbalorum diuinitùs & magno fragore crepitantium.* He ſets downe alſo at large all other the pleaſant delights of the place. Concerning this muſicke, ſome thinke it a fable: others aſcribe it to a naturall cauſe; as that the ayre entring by a narrow mouth into a vault of ſtone, wide and very deepe, ſoone growes thereby exceeding raw, and ſo turnes into water, then dropping ſtill downe in many places and quantities ſomewhat proportionable vpon the ſounding ſtone, makes in thoſe hollow rockie places a noyſe, as it were, muſicall. *Taure his loftie downes*, this great mountaine reacheth hence well toward *Piſidia* Weſtward, and on the other ſide a great way into *Aſia*, as *Ptolomee* ſheweth in his firſt table. *Meander* a riuer ariſing out of the mountaines of *Pelta* and *Totradium* in *Aſia* the leſſe, runneth thorow *Hierapolis*, *Piſidia*, *Licaonia*, *Caria*, and other countries thereabouts, into the Midland ſea. *Illios* or *Troas*, *Bithynia* and the reſt, are higher toward *Helleſpont* and the *Maior* ſea.

36. *Then boldly paſſing ore.* He ſpake before of *Illios*, which lies in low *Phrigia* vpon the ſhore of the Midland ſea, about the *Sigean Peake* and the riuer *Simois*, hard by the Straight of *Gallipolie*, where *Abydos* on *Aſia*-ſide ſtandeth, and *Seſtos* on the ſide of *Europe*: now he ſaith the ſecond ouercreaſe of *Semites* paſt the Straight, it being in breadth but the fourth part of a league, as *Bellon* auoucheth in the ſecond booke and third chapter of his *Singularities*. In times paſt there ſtood two towers, one in *Seſt*, the other in *Abyde*, in the tops whereof wont to be ſet great lights to waine the marriners by night. Looke what

we haue noted vpon the word *Phare* in the firſt day of the firſt weeke, verſe 448. and what vpon the word *Leander*, firſt weeke, fift day, 912. verſe. At this time *Seſt* and *Abyde* are two Caſtles, where the *Turke* hath Garriſons, and are the very keyes of *Turkie* in that quarter: ſo neare is *Conſtantinople* vnto them. *Strimon*, *Hebre* and *Neſt*, are three great riuers paſſing thorow *Thrace* (which is now called *Romania*) and falling into the Ægean ſea, called now by ſome *Archipelago*, and by the *Turkes* the *Whiteſea*. Looke the ninth table of *Europe* in *Ptolomee*. *The Rhodopean dales*. *Rhodope* is a mountaine bounding *Thrace*: in the dales thereof, beſide other Townes, are *Philippoli* and *Hadrianopoli*. *Danubie* or *Donaw* is the greateſt riuer of all *Europe*, ſpringing out of *Arnobe* hill, which *Ptolomee* and *Mercator* puts for a bound betweene the *Sweues* and *Griſons*: this Riuer running thorow *Almaine*, *Auſtria*, *Hungaria*, *Slauonia*, and other countries with them interlaced, receiueth into it aboue fifty great Riuers, and little ones an infinite ſort, ſo emptieth by ſix great mouthes into the *Maior* ſea. *Moldauia*, *Valachia*, and *Bulgaria*, are the countries neare about the fall of *Danubie*.

37 *Thrace*. Theſe countries neare the *Maior* and Ægean Seas, and the *Thracian Boſphore*, thruſt on the third ouercreaſe of people further Weſt and Northward, as the Poet very likely ſaith: the Maps of *Europe* ſhew plainly the coaſts he nameth for their chiefe ſeats. But to ſhew how and when they changed and rechanged places and names of places, driuing out one the other, and remouing by diuers enterſpaces, it were the matter of a large booke.

38 *Now turning to the South*. He commeth now to handle the *Colonies*, or ouercreaſes of *Chams* poſteritie: firſt in *Arabia*, *Phœnicia*, and *Chananæa*, which was after called *Iudæa*: the ſite of theſe countries wee know well: they are eaſie to be found in the generall Maps, and thoſe of *Europe*, beſide the particulars in *Ptolomee* and other late Writers, as namely in the Theater of *Ortelius*. When the *Chamits* had ouerbred *Arabia*, and the countries South from *Chaldæa*, which lies betwixt the *Arabian* and *Perſian* Gulfes, they went at the ſecond remoue downe into Ægypt betwixt the red and Midland ſeas: thirdly, they entred *Affrick*, and by little and little filled it. The Poet points out many countries, for better vnderſtanding whereof, wee muſt conſider that *Affrick* (the fourth part of the world knowne) is diuided into foure parts, *Barbaria*, *Numidia*, *Lybia*, and the Land of *Negroes*. *Barbaria* containeth all the North coaſt, from *Alexandria* in Ægypt to the Straight of *Gibraltar* along by the Midland ſea, and is diuided into foure Kingdomes, *Marocco*, *Feſſa*, *Tremiſen*, and *Tunis*, containing vnder them 21. Prouinces. Vnder the ſame Southward lieth *Numidia*, called of the *Arabians Biledulgerid*, and hauing but few places habitable. Next below that is *Lybia*, called *Sarra*, as much to ſay as *Deſert*, a countrie exceeding hot, marching athonſide vpon the Land of *Negroes*: that, the laſt and greateſt part of *Affricke* reacheth South and Eaſtward very farre. In the further coaſt thereof is the countrie of *Zanzibar*, certaine kingdomes and deſerts neare the *Cape of good hope*, which is the vtmoſt and Southereſt peake of all *Affrick*. *Cyrene* is neare Ægypt. *The Punick Sea*, the Sea of *Carthage*, put for the Midland that parteth.

parteth *Europe* and *Affrick* asunder. *Fesse*, is the name of the chiefe Citie of that Realme in *Barbarie*. *Gogden*, a Prouince of the *Negroes*, as are also *Temnian*, *Gago* and *Melli*, neare the same. *Argin*, lieth neare the *White Cape*. *Gusola* is one of the seuen Prouinces of *Marco* in *Barbarie*. *Dara*, a country in the North-west of *Numidia*, not farre from *Gusola*. *Tembuto*, a great countrie in the West part of the *Negroes*, neare about the Riuer *Niger*. So is *Gualata*, but somewhat higher and right against the *Greene Cape*. *Mansara* (which I haue put in for the verse sake, as I left out *Aden*) it lies neare *Melli* vpon the lowest mouth of *Niger*. By *Aden*, that the French hath, I take to be meant *Hoden*, which is betwixt *Argin* and *Gualata*, or somewhat lower. The Wildernesse of *Lybie* is surnamed *Sparkling*, because the sands there ouerchafed with a burning heat of the Sunne, flye vp and dazle mens eyes. *Cane*, *Guber*, *Amasen*, *Bern*, *Zegzeg*, *Nubie*, *Benim*: all are easie to be found in the Mappe neare about the Riuer *Niger*, sauing *Benim* which is lower by the Gulfe *Royall*, and *Nubie* higher toward *Nilus*. *Amasin* (which I haue added) is a great countrie, neare the place where *Niger* diueth vnder the Earth. From these quarters South and Eastward lies the great *Ethiopia*, a countrie exceeding hot, sandie, and in many places vnhabitable, because of the sands, which by the wind are so moued and remoued oftentimes, that they ouer-heate and choke-vp diuers great countries, that might otherwise be dwelt in. There the great *Negus*, called *Prester-Ian*, raigneth farre and neare. His Realmes, Prouinces, Customes, Lawes, Religion, and the manner of his peoples liuing, are set forth at large by *Franciscus Aluares*, is his Historie of *Ethiopia*, that is ioyned with *Iohannes Leo* his description of *Affrick*.

39 *If thou desire to know*. Hitherto the Poet hath told vs how *Asia*, *Europe*, and *Affricke*, were peopled by the successours of *Noe*. But he hath not shewed how the *Iaphethites* from *Chaldæa* got vp to the furthest Northerne parts: and that he now goeth about, and doth in sixteene verses: supposing them from *Euphrates* to coast vp to the mountaines of *Armenia*, and so to enter *Albania* and the neighbour places, from thence to people *Tartaria*, *Moscouia*, and all the North Countries, they are plainly set downe by *Mercator*, *Ortelius*, *Theuet* and others in their Maps of *Europe*: and I thought good, for causes often afore-told, not here to entreat of them particularly. There is left vs yet to consider two notable questions concerning these outroades and Colonies of *Noes* posteritie. The one, how they came vnto the West *India*, which hath so lately, within these hundred yeares, beene discouered. The other, how it came to passe that so few of them, in the short space of some hundreds of yeares, were able to encrease to such a number, as might empeople and fill so many huge and diuers countries of the world. The Poet straight makes answer hereunto. Let vs marke his discourse vpon either the demands.

Comment le monde nouue au descouert de nostre temps à esté peuplé.

*Mais par ou, diras-tu, tout ce Monde nouueau*
*Que l'Hespagne, en flottant comme De le sur l'eau,*
*N'a guere à deterré du tombeau d'oubliance,*
*Et qui par sa ruine est mis comme en essence,*
*Receut ses habitans? Si c'est de longue main,*
*Hé, d'ou vient que le Grec, le Perse, le Romain,*
*Qui fiers ont estendu si loin leur dextre armee,*
*Ne le conurent ong, mesme par renommee?*
*Et si c'est depuis hier, d'ou vient que ses citez*
*Fourmillent en bourgeois? que ses antiquitez*
*Font honte au Mausolee, aux vieilles pyramides,*
*Aux murs de Semirame, aux Palais Romulides?*

Resposne, les habitans du nouueau monde ne sõt point tombez des nues, ni nez de la terre.

*Hé, quoy? tu penses donc que ces hommes icy*
*Cheurent, ia tous formez, des nues tout ainsi*
*Que ces petits Crapaux, que quelque tiede oree*
*Dans les fentes des prez verse sur la seree*
*Apres vn iour ardent, & qui s'entre-touchans*
*Bou-bouillonne parmi la poussiere des champs:*
*Ou bien, que deschirant certaines secondines,*
*Qui douillettes fichoient en terre leurs racines,*
*Ils virent la clarté du Soleil alme-beau,*
*Ayant l'humeur pour laict, & l'herbe pour berceau:*
*Qu'ils sortirent parmi les grasses motelettes*
*Comme des Potirons, des Naueaux, & des Bletes:*
*Ou qu'ainsi que les os par le Thebain semez,*
*Ils nasquirent, gaillards, de pied en cap armez.*

Le monde nouueau n'a pas esté peuplé si toſt pource qu'il est plus eſlongné de la plaine de Sennaar que l'Afrique, l'Europe & l'Asie.

*Tout ce large pays, qu'on appelle Amerique,*
*Ne fut si toſt peuplé que la coste d'Afrique,*
*La terre ingenieuse, ayme-loix, porte-tours,*
*A qui Iupin donna le nom de ses amours:*
*Et celle qui s'estend depuis le froid Bosphore*
*Iusqu'au lict saffrané de la perleuse Aurore:*
*D'autant que celles-ci voisinent de plus pres*
*Du Tygre brise-ponts les marges diaprez,*
*D'ou nos premiers ayeuls, estonnez, descamperent,*
*Et comme Perdriaux par tout s'esparpillerent*
*Que le Monde, ou Coulom sous vn bellique ux Roy*

De

But all this other world that Spaine hath new found-out
By floting Delos-like the Weſterne Seas about,
And raiſed now of late from out the tombe of Leath,
And giu'n it (as it were) a liuing by a death;
How was't inhabited? if long agone: how is't
Nor Perſians, nor Greeks, nor Romans euer wiſt,
Or inkling heard thereof, whoſe euer conquering hoſts
Haue ſpred abroad ſo farre, and troad ſo many coaſts?
Or if it were of late, how could it ſwarme ſo thicke
In euery towne, and haue ſuch workes of ſtone and bricke,
As paſſe the tow'rs of Rome, th'antike Egyptian Pyramis,
The King *Mauſolus* tombe, the wals of Queene *Semiramis*?
How thinke you then? belike theſe men fell from the skie
All ready-ſhap'd, as doe the frogges rebounding frie,
That aft'r a ſulty day, about the ſun-ſet houre
Are powred on the meads by ſome warme Aprill-ſhowre,
And entertouch themſelues and ſwarme amid the duſt,
All or'e the gaping clifts that former drought had bruſt:
Or grew of tender ſlips and were in earthly lap
(Inſtead of cradle) nurſt, and had for milke the ſap:

*How America was peopled.*

*The firſt obiection.*

*The ſecond obiection.*

*Anſwer negatiue by an Ironie.*

Or, as the Muſherome, the Sowbread and the Blite,
Among the fatter clods, they ſtart vp in a night:
Or as the Dragons teeth ſow'n by the Duke of Thebes,
They brauely ſprong all-arm'd from-out the fertill glebes.
Indeede this mighty ground, ycleaped Americke,
Was not enhabited ſo ſoone as Affericke;
Nor as that learned ſoyle, tow'r-bearing, louing-right,
Which after *Iupiter* his deare-beloued hight;
Nor as that other part, which from cold Boſphers head
Doth reach the pearly morne at *Titons* ſaffran bed:
For they much more approach the diaprized ridges;
And faire-endented bankes of *Tegil* burſting-bridges;
From whence our anceſtors diſcamp'd aſtoniſhed,
And like to Partridges were all-to-ſcattered;
Then doth that newfound world whereto *Columbus* bore

*The firſt earneſt anſwer.*

*De Caſtille porta les armes & la Foy.*
*Mais la riche grandeur de ſes beaux edifices,*
*Ses threſors infinis, ſes contraires polices,*
*Monſtrent que de long temps (bien qu'en diuerſes fois,*
*Et par diuers chemins) il receuſt ſes bourgeois:*
*Soit que la cruauté des nuageux orages*
*Ait leurs bateaux briſez, iettez ſur ces riuages:*
*Soit que le deſeſpoir d'vn peuple tourmenté*
*De peſte, guerre, & faim: ſoit que l'authorité*
*D'vn homme d'entrepriſe ait es Indes nouuelles*
*Auec trauail conduit ſes laſſes caraueles.*
*Qui doute que iadis de Quinſay les vaiſſeaux*
*Nayent, auenturenx, peu trauerſer les eaux*
*Du deſtroit d'Anien, & trouuer vn paſſage*
*Des Indes d'Orient au pays de Tolguage,*
*Par vn chemin ſi court, que les flottes s'en vont*
*D'Aſie au port Gregois à trauers l'Helleſpont:*
*Singlent d'Heſpaigne en Fez par le deſtroit d'Abile,*
*Et par le Phar Meſſin d'Italie en Sicile?*
*Des grans landes de Tolme, & Quinir, où les Veaux*
*Ont toiſon de Belier, eſchine de Chameaux,*
*Et crin de Courſerots, ils peuplent l'Azaſie,*
*Toua, Topir, Mechi, Calicuza, Coſſie,*
*La Floride, Anacal, Canada, Bacalos,*
*Et les champs de Labour ou ſe gelent les flos.*
*Ils ſement d'autre part la terre Xaliſcaine,*
*Mechuacan, Cuſule: & dans l'eau Mexicaine*
*Fondent vne Veniſe, ils voyent, eſtonnez,*
*Que les arbres plus verds ſont auſſi toſt fanez*
*Que touchez de leurs doigts: & que meſme il ſe trouue*
*Dedans Nicaragua vn enflammé Veſuue.*
*Et de la ſaiſiſſant l'Iſthme de Panama,*
*A main droicte il s'en vont baſtir Oucanama,*
*Caſſamalca, Quito, Cuſque: & dans la contree*
*Du renommé Peru, terre vrayment doree,*
*Admirent ce beau lac, dont Colle eſt abreuué,*
*Qui dous par le deſſus, eſt de ſel tout paué:*

Les edifices, threſors & gouuernement du nouueau monde monſtrent qu'il eſt habité dés long temps, encor que le moyen (comme cela s'eſt fait) ſoit inconu. Coniectures touchant les peuplades du nouueau monde, en Septentrion Occidét, Orient & Midi.

Diuerſes contrees du nouueau monde.

Merueilles du nouueau Monde.

*Auec*

First vnder *Ferdinand* the Caſtill armes and lore.
But there the buildings are ſo huge and brauely dight, Generall.
So differing the ſtates, the wealth ſo infinite;
That long agone it ſeemes ſome people thither came,
Although not allatonce, nor all by way the ſame.
For ſome by cloudy drift of tempeſt raging-ſore,
Percaſe with broken barks were caſt vpon the ſhore:
Some others much auoid with famine, plague and warre,
Their ancient ſeats forſooke and ſought them new ſo farre: Particular.
Some by ſome Captaine led, who bare a ſearching minde,
With weary ſhips arriu'd vpon the Weſterne Inde.
Or could not long ere this, the Quinſay veſſels finde The ſecond.
A way by th'Anien ſtraight from th'one to th'other Inde?

As ſhort a cut it is, as that of Helleſpont Colonies ac-
From Aſia to Greece; or that, where-ore they wont cording to the
Saile from the Spaniſh hill vnto the Realme of Feſſe; cond Anſwer:
Or into Sicilie from out the hau'n of Reſſe. noting by the
So from the Waſtes of Tolme and Quiuer (where the kine way certaine
Bring calues with weathers fleece, with Camels bunchie chine meruailes of
And haire, as Genets, ſlicke) they peopled Azaſie; the countrie.
Coſſe, Toua, Caliquas, Topira, Terlichie,
And Florida the faire, Auacal, Hochilega,
The froſen Labour-lands, Canada, Norumbega.
They ſow'd ath'other ſide the land of Xaliſco,
Mechuacan, Cuſule; and founded Mexico
Like Venice, o're a Lake; and ſaw, aſtoniſhed
The greeneſt budding trees become all withered,
As ſoone as euer touch'd; and eke a mountaine found
Veſevus-like enflam'd about Nicargua ground.
So paſſing forth along the ſtraight of Panama,
Vpon the better hand they firſt Oucanama,
Then Quito, then Cuſco, then Caxamalca built;
And in Peruuiland, a country thorow-guilt,
They wondred at the Lake that waters Colochim,
All vnder-paued ſalt, and freſh about the brim:

And

*Auec l'eau de Cinca, qui, forte, transfigure*
*La Croy en vn caillon, la fange en pierre dure.*
*Ils occupent Chili, ou l'onde auec grand bruit*
*Court à val tout le iour, & ſommeille la nuict:*
*Chinca, les Patagons, & toute ceſte coſte*
*Ou du grand Magellan le bleu Neree flote.*
*S'eſlargiſſent à gauche au long du Darien,*
*Ou l'Huo les deſlaſſe: au champ Orabien:*
*A l'entour de Zenu, qui vers Neptune roulle*
*Des grains d'or auſſi gros que les œufs d'vne poulle:*
*A Grenade, ou le mont des Eſmeraudes luit:*
*Au bord Cumanean, qui d'vn eſpeſſe nuict*
*Leur aueugle les yeux: & du bord de Cumane,*
*Se logent en Parie, Omagu, Caripane:*
*Aupres de Maragnon, dans le cruel Braſil,*
*Et les champs plats de Plate, on coule vn autre Nil.*
Autre coniecture.
*On pourroit dire encor, que Picne par Grotlande,*
*Et les champs de Labour par la Bretonne Irlande*
*Ont eſté rafreſchis: comme par Terminan,*
*Par Tombut, & Melli, les bords de Corican.*

40 *But all this other world.* This is the firſt of the foreſaid queſtions: how it came to paſſe that the new world, diſcouered in theſe latter times, could be ſo repleniſhed with people, as the *Spaniards* (who haue thereof written very mueh) did finde it. He ſpeaketh of the *Weſt India*, which is called *another world*, or the new world, for the hugeneſſe thereof; being more then 9300. leagues about, as *Gomara* ſaith in his *Indian* Hiſtorie 1. book. 12. chap. it is longer then all the other three parts of the world: and two or three waies as broad as *Aſia* and *Europe* laid together. This quarter, ſo great and full of kingdomes and people, if it haue been long agone inhabited, how hap (ſaith our Poet) the *Perſians*, *Greeks*, and *Romans*, who vndertooke ſo many far voyages came neuer there, nor once heard thereof? For *Ptolomee*, *Strabo*, *Mela*, and other ancient writers make no mention of it: and if it were peopled but of late yeares, he asketh, how came ſo many people there, ſo many great Cities and ſtately monuments, as *Gomara*, *Benzo*, *Cieque*, *Ouiede*, *Cortes*, and others write of. *Benzo* and *Barthelemi de las Caſas* doe report, that, in that little the *Spaniards* haue there gotten within theſe thirtie or fortie yeares, they haue ſlaine aboue twentie millions of people, vndone and brought to great diſtreſſe as many or more, and waſted and vnpeopled twice as much ground as is contained in *Europe*, and a part of *Aſia* to that. Neuertheleſſe in many places, and euen in *Mexico*, *New Spaine* and *Peru*, where they haue vſed all the

And at the ſprings of Chinke, whoſe water ſtrongly-good
Makes pebble-ſtones of chalke, and ſandy ſtones of mood.
Then Chili they poſſeſt, whoſe riuers cold and bright
Run all the day apace, and reſt them all the night:
Quinteat, Patagonie, and all thoſe lower ſeats,
Whereon the foamy bracke of Magellanus beats,
Vpon the left they ſpread along by Darien ſide,
Where Huo them refreſh'd, then in Vraba ſpide
How Zenu's wealthie waues adowne to Neptune rould
As bid as pullets egges the maſſie graines of gould;
A mount of Emeralds in Grenad ſaw they ſhine;
But on Cumana banks hoodwinked weare their eyne
With ſhady night of miſt: ſo quickly from Cumane
They on to Pary went, Omagu and Caribane:
Then by Maragnon dwelt, then entred fierce Breſile
Then Plata's leauell fields, where flowes another Nile.
Moreouer, one may ſay that Picne by Grotland,
The land of Labour was by Brittiſh Iſerland
Repleniſhed with men: as eke, by Terminan,
By Tombut and Melli the ſhore of Corican.

*The third answer.*

the crueltie, wickedneſſe and villanie that mans heart or the deuils rage conld imagine, there are yet liuing many thouſand *Indians*. Concerning the ancient Monuments of this new world, I will reckon at this time but one of them, taken out of the fourth booke and 194. chapter of *Gomara*: There are (ſaith he) in *Peru* two great high-wayes, reaching the one thorow the hilles, the other ouer the plaines, from *Quito* to *Cuſco*, which is aboue fiue hundred leagues out-right, a worke ſo great and chargeable, that it is well worthy noting: that ouer the plaines, is 25. foot broad, and walled on either ſide, and hath little brookes running along in it, with ſtore of the trees called *Molli* planted on the bankes. The other is of like breadth, cutting thorow the rockes, and filling vp the lower grounds with ſtone worke: for they are both of them leuell without mounting or deſcending any hill, and ſtraight without ſtopping at any lake or poole. In a word, whoſoeuer hath ſeene either of them, will ſay it is a worke farre ſurpaſſing all the great buildings and paued cauſies of the *Romanes*, or the walles of *Babylon* built by Queene *Semyramis*, or thoſe moſt wonderfull *Pyramides* of *Ægypt*. *Guaynacapa*, a certaine King of the Indians (who liued about an hundred yeares agoe) cauſed theſe waies to be repaired and enlarged; but he was not the firſt beginner of them, as ſome would make vs beleeue: for he could not haue finiſhed them in all his life-time, and the ſtone-worke ſeemes

ſeemes to be much more ancient. There are built vpon them a daies iourney aſunder, many goodly Pallaces, called *Tambos*, wherein the Court and armies of the Princes wont to lodge. But, *Gomara* ſaith, our *Spanyards* haue by their ciuill warres vtterly deſtroyed theſe cauſies, and cut them aſunder in many places, that they might not come one to another: yea the *Indians* themſelues haue broke-off and ſeuered their parts in time of warre. Now let vs heare the Poets anſwer.

41 *What then alas? belike.* His firſt anſwer is, that the people of the *Weſt-Indies* fell not out of the ayre, as many little frogs doe in a warme ſhower, framed, by the vertue of the Sunne, of the duſt or vapours ariſing out of the earth: nor that they grew not out of the ground, like roots or plants: nor by any ſtrange or vaine inchantment, as of the *Serpents teeth* ſowne by *Cadmus*, the Poets faine, grew ſouldiers in compleat harneſſe. But theſe they are men well-featured, ſtout, and long-liuing, chiefly in the North and South-parts of the Country, where both men and women in ſtature, ſtrength, and continuance, farre excell the people of *Europe*, *Aſia*, and *Affricke*. The commodities they haue for health, their meat, drinke and dwelling, their ceremonies, ciuill gouernment and other properties, duly noted by the Hiſtorians, make very good proofe of the Poets ſaying.

42 *Indeed this mightie ground.* This new-found world is called *America*, of the name of *Americus Veſpuſius*, a certaine famous Pilot of *Florence*, one of the firſt diſcouerers of the Countrey, not much more than an hundred yeares agoe. His ſecond anſwer is, that this part of the world could not be ſo ſoone inhabited as the other three: becauſe it is diſcoaſted further from the plaine of *Sennaar*, for in *Aſia* the plaine it ſelfe was. And *Arabia* being peopled, *Affrick* was very neare at hand, and *Europe* from the leſſer *Aſia* is parted but with a narrow *Phare*: whereas *America* is farre beyong all theſe, which way ſoeuer we coaſt. He calleth *Europe a learned Soyle, tower-bearing, louing-right*, for the number of learned men and cunning Artiſans, of Kingdomes and States well gouerned, and Fortreſſes that are there. *That after Iupiter his deare-beloued Night*, Io wit, *Europa*, that was the daughter of *Agenor*, King of *Phœnicia*. For the prophane Poets faine their great god, being in loue with her, to haue taken the ſhape of a Bull, and on his backe to haue carried her ouer *Helleſpont*, and therefore the place, where he firſt landed her, was called by her name. From this fable ſeemes to be drawne the name of *Boſphore*: which is as much to ſay as *Bull-ferry*. Perhaps this *Iupiter* was ſome notable Pirate or Tyrant there-about raigning, who in a Ship called the Bull, ſtole away ſome young Lady, and fled for ſafetie into *Europe*. Theſe words *(which from cold Boſphors head Doth reach the pearly dew of Tithons ſaffron bed)* ſet downe the length of *Aſia*, that is, from the *Boſphore* of *Thrace* vnto the Eaſt-Ocean. *The Caſtile armes and lore*: that is, the Spaniſh Religion and forces, which *Chriſtopher Columbus* brought firſt into *America*, and there planted in the name of the *Spaniſh* King.

43 *But there the buildings.* The third anſwer is, that the ſtately buildings, infinite treaſures, and diuers gouernments that are there, will witneſſe that the country hath beene long inhabited, although hard it is to learne how.

I haue already ſpoke of the great *Cauſeyes* of *Peru*. Now the ſumptuouſneſſe of *Themixtetan*, the great Citie of the Kingdome of *Mexico*, and the Kings Pallaces of *Peru* (ſuch they are deſcribed by the *Spaniards*) make further proofe of the Poets ſaying. As for the vncountable wealth of the *Indies* it plainly appeares, that aboue ten thouſand millions of gold haue beene brought thence into *Europe*, beſide heapes of Rubies, Emerauds and Pearle, much wracked in the ſea, and much brought for a yearely tribute into *Spaine*. Whereunto I will adde what *Franciſcus Lopes de Gomara* ſaith concerning the vnualuable riches of *Guainacapa*, (the name ſignifieth *young and rich*) the father of *Antibalippa*, laſt King of *Peru*, whom the *Spaniards* put to death. *All the furniture of his houſe, table and kitchin* (ſaith he in the 120. chapter of his fourth booke) *were of gold and ſiluer, and the meaneſt of ſiluer ſomewhat embaſed with copper for the more ſtrength. He had in his Wardrop Giant-like Images of gold liuely featured; as alſo all kinde of beaſts, fowles, trees, herbes, and flowers that the Land there beareth; and all kinde of fiſhes, that either the Sea there, or any freſh water of his Kingdome breedeth, in the ſaid mettals well and proportionably reſembled, not ſo much as cords, paniers, troughes, billets, and other ſuch implements, but were ſo; to conclude, there was nothing in his Kingdome, whereof he had not the counſeit in gold or ſiluer. It is alſo ſaid that the Kings of Peru, called Ingaes, haue a garden in a certaine Iſle neare Puna, where they delight themſelues when they liſt take the Sea, that hath in gold and ſiluer all herbes, flowers and trees, and other things whatſoeuer meet for a pleaſant garden: ſuch a ſumptuous deuice, as neuer was heard-of, or ſeene elſewhere. Beſides all this, that King, laſt but one, had gathered into Cuſco huge maſſes of gold and ſiluer vnfined: which the Indians hid ſo ſecretly, as the Spaniards could neuer come by it, there was alſo in and about Cuſco great ſtore of picture-tables and tombes all of fine ſiluer, worth ſome thirtie, ſome fiftie, ſome threeſcore thouſand Ducats a pecce: alſo dining-tables, veſſels, and Images a great number, all of fine gold. The Spaniards at the taking of Antibalippa, found as good as 252000. pounds of ſiluer, and of gold 1300265. pezoes, euery pezo valued at a Ducat and a halfe. Beſides the great golden table of Antibalippa, worth nigh 40000. Crownes.* Now for all this great ſpoile that the *Spaniards* got, and hauock that they made, as well in *Peru*, as other the Prouinces there-about, yet the *Indians* (as *Benzo* reports, who ſtayed there with the *Spaniards* fourteene yeares, and wrote in three bookes, worthy reading, that whole ſtory) they ſticke not to ſay, they haue yet more remaining than all that the *Spaniards* euer had. And to make their meaning plainer, they will take out of a great veſſel ful of wheat one grain betwixt their fingers, & ſay: *See you this? the Viracochie* (ſo they call the *Spaniards*) *haue taken, as it were, this one graine away: but thus much* (ſay they, pointing to the reſt in the veſſell) *thus much and more haue they left behinde them.* Now the word *Viracochie*, becauſe it comes thus in my way, *Benzo* himſelfe in his third booke ſaith, it ſignifies *the froth or ſcumme of the Sea*: and that the *Peruvians* ſo call the *Spaniards* for deepe hatred and abomination of them; ſaying alſo ſometimes one to another in their language: *The wind beares downe houſes and trees, and the fire burnes them, but theſe* Viracochie *they doe worſe than wind and fire. They waſte all, they eat all, they turne the earth and all vpſide downe: they*

*turne the courſe of Riuers: they are neuer at quiet: they neuer ceaſe ranging vp and downe to ſeeke gold and ſiluer: and all they finde is too little for them. Whom they haue it, what doe they? They take their pleaſure, they warre one with another, rob one another, kill one another: they are euer giuen to lying, blaſpheming, and denying the ſame God whom they profeſſe: and theſe men haue cruelly ſlaine without cauſe our fathers, our children and kinſfolkes, taken from vs, contrary to all right, our goods, our libertie and countrie.* Hauing thus commended the *Spaniards*, they curſe the Sea for vomiting on the Earth ſo cruell and wicked a people, and often haue vpbraided the *Spaniards* themſelues with this notorious reproach: that Gold was the Chriſtians God. O how ſhall this people in the latter day condemne that euer-greedy couetouſneſſe, for which *Europe* now adaies heareth ſo ill, and is by the ſelfe-people thereof ſo waſted and vnpeopled! But concerning the diuers gouernments of the *Weſt-Indies*, ſeeing they are ſet downe ſo well at large by *Lopes*, *Oniedo*, *Benzo* and others, it is too great a matter for me to handle in this diſcourſe, which is (I feare me) growne too long already: therefore will I draw to an end. The Poet at the 413. verſe begins to ſhew ſome likely opinions how this new-found world was pleopled: and firſt in generall, that the people of countries inhabited, exerciſing their ordinary traffick one with another, might ſometimes be caſt by force of tempeſt vpon the *Weſt-Indian* ſhore, and ſo be conſtrained (their ſhips being broken) to remaine ſtill there. Others by plague, war, or famine were driuen to leaue their countries, and ſeeke ſome quietter dwelling farre off, and ſo haue lighted on theſe new Countries. Or perhaps ſome great man of authority, or cunning Pilot, by venturing made a diſcouery thereof, and led the ouer-creaſes of ſome people thither. As the Poet ſheweth more particularly in the verſes following.

44 *Nay could not long agoe.* He gueſſeth in ſpeciall (and moſt likely) that the inhabitants of the furtheſt Northeaſt ſhore of *Aſia*, to wit, the men of *Quinſay*, and other places there, might haue emptied their ouer-peopled Cities, by paſsing the *Anien* Straight (a part of Sea no broader (as he ſaith) then the *Phare* of *Gallipoli*, *Gibraltare*, or *Meſſine*) and ſo from the *Eaſt Indies* might they haue ſtored firſt the land of *Tolguage* (which *Theuet*, in his map of the new world, placeth betwixt the Realmes of *Anian*, *Tolm*, and *Quiuir*, within 15 degrees of the North-pole:) then the reſt as followeth.

45 *So from the Waſtes of Tolm and Quiuir.* In all this huge No-thren part of *America*, few people there are, eſpecially toward the coaſt ouer againſt *Quinſay* and the other Eaſt countries. There are therefore great Waſte-lands (as the later Card-men haue noted) about the kingdomes or countries of *Anian*, *Tolguage*, *Quiuir* and *Tolm*, about 12000 leagues compaſſe.

So then the Poet holds opinion that ſome of *Sems* poſteritie, hauing once paſſed from the fartheſt Eaſt-point of *Aſia* ouer to the *Weſt-Indian* Coaſt, thruſt their of ſpring farther into the land. The Countries here named by the Poet, are to be found in the Sea-cards and Land-maps betwixt *New-Spaine* and *Eſtotilant*: as if he meant that the North part of *America* was firſt inhabited: concerning the properties and particuler deſcriptions of theſe

theſe places, reade the third volume of the Spaniſh Nauigations, the ſecond Booke of the generall hiſtorie of *Lopez de Gomara*, chap. 37. &c. the Hiſtorie of *Florida*, *Benzo*, the Reports of *Johannes Verazzanus*, *Iaques Cartier*, and other French Captaines, concerning their diſcouering of the *Land of Labour* (where the Sea is frozen) *Baccalos*, *New France*, *Canada*, *Hochilega*, and other lands thereabouts. Reade *Theuet* alſo, and the later Card men. For the French *Caliuza* I haue tranſlated *Caliquaa*, according as I finde it writted both in others and in *Ortellius*; who alſo hath for *Mechi Terlichi-mechi*; and therefore I tranſlate it *Terlichi*.

46 *They ſow'd at'nother ſide.* *Xaliſco*, now called *Noua Gallicia*, is deſcribed by *Gomara* in the 21. chapter of his fift booke. It is a land very fruitfull, and rich in honey, waxe and ſiluer: and the people there are Idolaters and Men-eaters. *Nunnius Guſmannus*, who ſeized the country for the King of *Spaine* in the yeare 1530. hath written a diſcourſe thereof, and it is to be read in the third volume of the Spaniſh Nauigations The Prouince of *Mechuacan* (from whence not far lyeth *Cuſule*) is about 40 leagues lower ſouthward then *Xaliſco*: that alſo the ſaid *Guſmannus* conquered, after he had moſt cruelly and traiterouſly put to death the Prince and Peeres of the country, as *Gomara* ſheweth in his booke and chapter aboue quoted. *Mexico* (which ſome account all one with *Themixtetan*) is the mother-Citie of that kingdome, now called *Hiſpania Noua*: wonderfull rich it is and ſtrong, and of high renoume: built, farre more curiouſly then *Venice*, vpon a lake ſalt on the north-ſide, becauſe it is there of a Sea-like breadth, and on the ſouth-ſide freſh, becauſe of a Riuer that empties there into it. Greater is the Citie thought to be, then *Seuille* in *Spaine*, the ſtreets are paſſing well ſet, and their channels in ſuch manner caſt, as cannot be mended Diuers places there are to buy and ſell in the needfull and ordinarie wares, but one there is greater then the reſt, with many walkes and galleries round about it, where euery day may be ſeene aboue threeſcore thouſand Chapmen. There is the Iudgement Hall for common Pleas: and were alſo many temples and ſhrines of Idols before the comming of *Ferdinando Cortez*, who made thereof the firſt conqueſt for the king of *Spaine*, exerciſing moſt horrible cruelties vpon all both young and old in the Citie, as *Barthelemi de las Caſas*, a Monke and Biſhop of *Spaine*, reports in his hiſtorie of the *Indies*, where he ſtayed a long time. Looke the deſcription of *Mexico* in the third volume of the Spaniſh Nauigations, fol. 300. See alſo *Benzo* of *Millaine* his hiſtorie of the new world, the ſecond booke and 13. Chapter. Now from theſe parts aboue-named, (after report of ſome wonders of many there ſeene, and worthy a larger diſcourſe by themſelues) the Poet drawes his Colonies downe further towards *Peru*, by the Land-ſtraight of *Panama*, which parts the South-ſea from the Ocean, and thereabout is hardly 20. leagues in breadth. The fiery mountaine of *Nicaragua* is by *Gomara* deſcribed in his fift booke, chap. 203. ſo are the other wonders, which the Poet here notes, in his fourth booke, chap. 194.

47 *Then Chili they poſſeſt.* *Gomara*, in his fourth booke, chap. 131. holds opinion that the men of *Chili* are the right *Antipodes* or Counter-walkers

vnto *Spaine*, and that the country there is of the ſame temper with *Andaluzie*. This *Chili* lyeth on the ſhore of *el Mar Pacifico*, ſo alſo doth *Quintete* (which I haue put for *Chinca*) both neere the *Patagones* or Giants, whoſe country is full of people, and hath certaine riuers that runne by day and ſtand by night, ſome thinke becauſe of the ſnowes which in the day time are melted by the Sunne, and frozen by the Moone in the night: but I take it rather to be ſome great ſecret and miracle of nature. The cauſe, why here I made exchange of *Chinca*, was firſt for that the Poet had ſpoke before of the ſprings of *Chink*, which I take for the ſame; then becauſe it is ſo diuerſly placed of the Card-men: for *Ortelius*, in his Map of the New World, ſets it aboue, and *Thenet* beſide *Chili*, in either place it ſtands well to be taken for the *Chink* aforenamed: but *Mercator* placeth it a great deale lower, and on the contarry coaſt, neere the riuer of *Plata*, where indeed is a country called *Chica*, that perhaps hath bred this error. Laſtly, *Quintete* ſtands ſo right in way, which the Poet followes, from *Chili* to the *Patagones*, that I thought it not amiſſe to take the ſame rather then the doubtfull *Chinca*. By *the ſomie Brack of Magellanus*, he meanes the Sea and Straight of *Magellan* cloſe by *terra Auſtralis*, *Gomara* deſcribeth it well in the beginning of the third booke of his *Portugall Hiſtorie*. The Poet hath already ſhewed how people came firſt on the North-*America* from the kingdome of *Anian* ouer the maine land to the *Atlantick* ſea ſhore, then on all the further coaſts from *Quiuir* to the *Magellan* Straight, along the *Archipelago de San Lazaro*, *Mar del Zur*, *& Pacifico*: and now hee takes the higher ſide on the left hand from the Land-Straight of *Panama* to the riuer of *Plata*, which is not farre from the *Magellan*: noting by the way the moſt note-worthy places of all this huge reach of ground, repreſented, as it is, by our late writers in their generall and particular Maps of the New-found world. *Huo* is a great ſweat-water ſtreame ariſing at *Quillacingas*, (that lieth vnder the Equator) and running athwart the country called *Carthage* into the Sea at *Gaira*. *Vraba* is the country that lieth betwixt that riuer and *Carthagene*. Concerning *Zenu*, marke what *Gomara* ſaith thereof in his ſecond booke and 69. chapter. It is the name of a Riuer and Citie both, and of a Hauen very large and ſure. The Citie is ſome 8. leagues from the Sea. There is a great Mart for Salt and Fiſh. Gold the inhabitants gather all about; and when they ſet themſelues to get much, they lay fine-wrought nets in the riuer of *Zenu* and others, and oftentimes they draw-vp graines of pure gold as big as eggs. This country is not farre from the Straight of *Darien*. In the ſaid ſecond booke, chap. 72. He deſcribes alſo *Noua Grenada*, and the Mount of Emeraudes: which is very high, bare, and peeld, without any herbe or tree thereon growing, and lyeth ſome fiue degrees on this ſide the Equator. The Indians, when they goe about to get the ſtones, firſt vſe many enchauntments to know where the beſt veine is. The firſt time the Spaniards came there, they drew thence great and little 1800. very faire and of great price: but for this commoditie, the country is ſo barren that the people were faine to feed on Piſmers: till of late the Spaniſh couetouſneſſe hath made them know the value of their Mountaine. *Cumana* is deſcribed in the foreſaid booke, chap. 79. in the end whereof *Gomara* ſaith, the vapours

of

of the riuer *Cumana* engender a certaine little miſt or ſlime vpon mens eyes, ſo as the people there are very pore-blind. *Parie* is deſcribed in the 84. chapter of the ſaid ſecond booke. *Maragnon*, a Riuer, which (as *Gomara* ſaith, 2 booke, 87 chapter) is threeſcore miles ouer. It emptieth at the Cape of *Alinde*, three degrees beyond the *Æquator*: but ſpringeth a great way further South, by *Tarama* in *Peru*; thence running Eaſtward, it caſteth only an Arme into the *Amazon* about *Picora*. Which hath cauſed many the firſt writers of *America* to count from that place both but one riuer. So alſo doth our Poet here: otherwiſe he would haue mentioned firſt how the people paſſed the *Amazon*, that other great ſtreame now knowne by the name of *Orenoque*; which riſeth about *Carangui*, and emptieth (as *Thenet* ſaith) 104. leagues aboue the mouth of *Maragnon*. *Breſile*, which the Spaniard diſcouered in the yeare 1504. is ſurnamed *fierce*, becauſe of the *Canibales*, *Caribes*, and other man-eating people there. *I. de Leri* hath written very fully all the hiſtorie of his aduenture in part of the country, where dwell the people called *Toupinamboes*. The riuer of *Plata* the Indians call *Paranagacuc*, which word importeth as much as *a great water*. *Gomara* ſpeaking thereof in the 89. chapter of his ſecond booke, ſaith, In this riuer is found ſiluer, pearles, and other things of great price. It containes in breadth 25. leagues, making many Iſlands and ſwels like *Nilus*, and about the ſelfe-ſame time. It ſpringeth firſt out of the mountaines of *Peru*, and is after increaſed by the infall of many riuers: for the country thereabout is leuell, or flat, whereof it ſeemes to haue receiued the name of *Plate*.

Thus the Poet gueſſeth at the manner of this new-found worlds empeopling by the coaſt of *Aſia*. Whereunto I will adde what *Arias Mont.* that learned Spaniard hath written thereof in his booke entituled *Phaleg*. He ſaith *Ioktan* the double pety-ſonne of *Sem*, (that is, whoſe double grandfather *Sem* was) had thirteene ſonnes, which are named by *Moſes* in the 10. of Geneſis. and ſome of them peopled the *Weſt Indies* from the Eaſt. That which *Moſes* ſaith, Geneſis 10. chap. 30. verſ. concerning *Sephar* a mountaine of the Eaſt, *Arias* applies to the great hills of *Peru*, which the Spaniards call *Andes*: they reach out further in length then any other in the world, and neere them ſtands an ancient towne called *Iuktan*. Moreouer, there lies higher a neere-Iſle, betwixt *Cuba* and *Mexico*, called *Iukatan*: which may bee thought to reſemble ſtill the name of him that firſt brought people into the country. To *Ophir*, one of the ſonnes of *Ioktan*, *Arias* allots the land of *Peru*: for as much as in the third chapter, and ſix verſe of the ſecond booke of *Chron.* there is mention made of the gold of *Paruaim*. To *Iobab* the country of *Paria*, which is neere the Straight of *Panama*, very rich alſo in gold and pearle. I haue ſaid elſe-where that *Arias Montanus* tooke *Aſia* to be all one main-land with *America*, and knew no *Anian* Straight. If that be true, ſure the race of *Sem* peopled thoſe quarters. But others conſidering the horrible ignorance and brutiſhneſſe of the *Weſt-Indians* ſo lately diſcouered, and the rather to excuſe their outragious cruelty exerciſed vpon the poore people, cannot thinke but that they

they are ſome relikes of the race of *Cham*. This opinion hath but a weake ground, as he may well perceiue that will duly examine the circumſtances. For ſtrange it is not that the race of *Sem*, after ſo many generations, and in ſo farre diſcoaſted Countries, ſhould at length be thus corrupted. Beſides, the *Weſt-Indies* in diuers places liue ſtill after the manner of the *Eaſt*. But for better anſwering ſundry obiections, that make to proue them *Chamites*, reade the Preface to the New-found world of *Benzo*, Frenched by *M. Vrbain Chauueton*.

48 *Moreouer one may ſay*. This is another gueſſe of the Poet; as that the *Weſt-India* was peopled from the North by ſome *Iaphethites*, who ventured ouer the Straight of *Grotland*. Indeed theſe Northerne countries haue euer ſwarmed with people: and well it may be, that ſome thence by others driuen, or by neceſſity, or of their owne heads, haue ſought that way other

Rien n'eſt impoſsible à l'ambition.

*I'accorde volontiers (me diras tu poſſible)*
*Que ce bas Vniuers n'a rien d'inacceſſible*
*A noſtre ambition: qu'elle breche les monts,*
*Court à ſec ſur les flots des abyſmes profonds:*
*Et deſpitant la ſoif ſes caruanes guide*
*Par le ſable Tolmois, Arabeſque, & Numide.*

Obiection. Qu'il n'eſt pas poſsible que Noé & ſes trois fils ayent ainſi foiſonné.

*Mais ie ne puis penſer qu'vne ſeule maiſon*
*Reduite à quatre licts, ait rompu la cloiſon*
*D'Afrique, Europe, Aſie: & qu'encor tout le Monde*
*Semble eſtre trop eſtroit pour ſa race feconde.*

1 Reſponſe fondee ſur la benediction de Dieu.

*Si tu fais peu d'eſtat de l'immortelle vois,*
*Qui puiſſante benit pour la ſeconde fois*
*L'amour que le nœud ſainct du mariage ſerre,*
*Diſant, Croiſſez humains, & rempliſſez la terre.*

2 Reſp. fondee ſur l'exemple des ſeptante perſones dont naſquirent tant de gens en Egypte.

*Si, profane, tu tiens pour baye, que iadis*
*Des enfans d'Abraham ſeulement ſept fois dix*
*Pullulerent gaillards dans l'Egypte fertile*
*Durant quatre cens ans iuſques à cinq cens mile:*
*Hé conſidere au moins, que nos premiers ayeuls,*
*Pour eſtre alimentez des fruicts delicieux*
*D'vn non-fumé terroir, & repeus de viandes,*
*Que l'art gaſte-ſanté des cuiſines friandes*
*N'alteroit point encor: pour n'eſtre moiſſonnez*
*Par l'homicide fer des voiſins forcenez:*
*Et pourn' auoir le corps enerué de pareſſe,*
*Ou caſſé de trauaux; viuoient pleins de ieuneſſe*

3 Le pur traitement, la bonne ſanté, la paix, la vigueur de corps corps, le repos, la longue vie, l'vſage de

Quelques

places more to their liking. As alſo that the coaſts of *Breſile* and *Plata* (which I thinke the Poet meanes by *the Shore of Corican*) were peopled by ſome *Chamites* from *Terminan*, *Tombut*, and *Melli*, Countries lying in the Weſt of *Affricke*, about the fall of *Niger*. For vnlikely it were, ſeeing Almightie God gaue the whole earth to *Noe* and his three ſonnes, (*Gen* 9.) that the race of any one of them ſhould engroſſe all this New-found world, beſide his part in the other. Thus rather doubtleſſe, as the Poet gueſſeth, and I am further bold to gather, by little and little, at ſundrie times and places, did all the three Families of *Noe* poſſeſſe thoſe quarters as the reſt: that the will of God might be fulfilled, and the light of his glory appeare, in ſo equall parting and ouer-peopling the whole earth: howſoeuer all that huge reach of ground that lieth vnder the South-pole, and is thought the fift and greateſt paft (if it all be habitable) is as yet vnknowne, or very little diſcouered.

*How it was poſſible that Noe & his three ſonnes ſhould increaſe as they did.*

Well may I grant you then (ſaith one perhaps) ther's naught
In all this lower world, but will at length be raught
By mans ambition; it makes a breach in hills;
It runneth dry by Sea among the raging Scylls;
And in deſpite of thirſt it guides the Carauands
Amids the drie Tolmiſh, Arabick, Numyd ſands.
But yet he lewdly thinks it goes againſt all ſenſe
That one houſe, beds but foure, ſhould breake ſo large a fenſe,
As t'ouerbreed the lands of Affrick, Europe, Aſe,
And make the world appeare too narrow for the race.

1. *Anſwer.*

What ere thou be, if light thou reck th'Immortals heſt,
That once againe the bond of ſacred mariage bleſt,
And ſaid *Encreaſe and fill:* if thou profane denie

2. *Anſwer.*

That *Iacobs* little traine ſo thicke did multiplie
On *Pharoh's* fruitfull ground, that in foure hundred yeere
The ſeuentie liuing ſoules fiue hundred thouſand were.

3. *Anſwer.*

Alas, yet thinke at leaſt, how (for in elder time
The fruits they ate ne grew not on ſo foggy ſlime
As ours doe now, nor was their meats with ſawces dight,
Nor altered as yet with health-empairing ſlight
Of gluttonating Cooks; and for with murdring ſword
Of neighbour enemies they ſeld were ſwept aboord;
And for their mightie limbes they dulled not by ſloth,
Or want of exerciſe) they wox in liuely groth,

pleuſieurs femmes cauſoyent la multiplication du genre humain en ce premier temps.

*Quelques centaines d'ans, & que ia tous chenus*
*Ils pouuoint exercer le meſtier de Venus:*
*Que la polygamie en leur temps familiere*
*Fit que ceſt Vniuers fuſt vne formiliere*
*D'animaux marche-droict: & que bien toſt des reins*
*D'vn Patriarche ſeul ſortiſſent tant d'humains.*

Comparaiſons à ce propos.

*Ainſi vn grain de bled ſi tout ce qu'il rapporte,*
*Eſt ſouuent reſemé dans vne terre forte,*
*Charge en fin les greniers, & iaunit de moiſſons*
*Toute vne grand campaigne. Ainſi de deux poiſſons*
*Iettez dans vn viuier la ſemence fertille,*
*De viures en peu d'ans pourroit toute vne ville.*

Exemple en noſtre temps.

*N'a-t'on pas en nos iours conu certain vieillard,*
*Qui du fruict de ſon corps auoit peuple gaillard,*
*Vn village à cent feux: & heureux en famille,*
*Veu ioints d'vn iuſte Hymen ſons fils auec ſa fille,*
*L'arbre de parenté ne pouuant plus de rang*
*Fournir aſſez de noms aux degrez de leur ſang?*

Autre exẽple.

*Scait-on pas, que bien peu de maiſons d'Arabie*
*En moins de trois cens ans rempliront la Lybie*
*D'habitants tous nouueaux? & Fez, Tunes, Oran,*
*Teſſe, Bugie, Arger, des loix de l'Alcoran?*

Si les Africains moins propres à la generation ont peu en peu d'annees emply de grands pays, beaucoup plus les peuples Septentrionaux.

*Que ſi cela ſe void és bourgeois de l'Afrique,*
*Qu'vn humeur corroſif, picquant, melancholique,*
*Chatouille nuict & iour, & rend plus deſireux*
*Du plaiſir Cyprien, mais non ſi vigoureux*
*A faire des infans: d'autant que la frequence*
*De l'amoureux deduit rend foible leur ſemence,*
*Et qu'vn frileux Hyuer au centre de leurs corps*
*Regne eternellement, comme vn Eſté dehors:*
*Songez vn peu combien ceux, qui prez de leur teſte*
*Voyent tourner du Ciel la flambante charette,*
*Frayent fecondement: d'autant qu'ils n'entrent pas*
*Qu'à temps & rarement aux amoureux combas:*
*Et le froid demeurant ſous l'Aſtre de Parrhaſe*
*Touſiours victorieux en la campaigne raſe,*
*La chaleur ſe retranche, & dans le Fort du corps,*

And liu'd ſome hundred yeeres, and in their latter daies
With ſiluer haired heads were able ſons to raiſe.
So that Polygamie, then taken for a right,
This world an ant-hill made of creatures bolt-vpright,
And many peopl' aroſe in ſhort time (if thou marke)
From out the fruitfull raines of ſome one Patriarch.
Eu'n as a graine of wheat, if all th'increaſe it yeelds
Be often-times reſow'd vpon ſome harty fields, *Two fit compariſons.*
Will ſtuffe the barnes at length and colour mighty launes
With yellow-ſtalked eares: and as two fiſhes ſpaunes
Caſt int' a ſtanding poole, ſo faſt breed vp and downe,
That aft'r a while they ſtore the larders of a towne.
And haue we not of late a certaine Elder knowne, *An example of late yeares.*
That with his fruitfull ſeed a village had o're-growne
Of fiueſcore houſes big; ſo bleſſed that he ſaw
His ſonnes and daughters knit by ord'r of mariage law?
The tree of parentage was ouerſhort and thin
To branch-out proper names for their degrees of kin.
Who knowes not that within three hundred yeeres and leſſe, *Another example.*
A few Arabians did Lybie fill and preſſe
With new inhabitants, and taught Mahound in Feſſe
In Oran, in Argier, in Tunis, Bugy and Teſſe?
Now if they ſo increas'd that woon'd in Afferick,
That with an humor ſharpe, fretting, melancholick,
Prouok'd are day and night, and made more amorous,
Then able to beget, (for deed venerious,

The more enforc'd, the leſſe it is of force (no doubt)
And inward doe they freize that moſt doe boyle without)
Imagine how the men, who neerer to the Poule
Behold the flaming wheeles of heau'nly chariots roule,
Doe wax and multiplie: becauſe they come but ſeeld
And at well-choſen times, to Cithareas field:
And ſith cold weather ſtaies about the northen Beare,
O're all that rugged coaſt triumphing euery where,
The liuely heat retires into the bodies tower,

*Actiue, ſe ſerrant les rend beaucoup plus forts.*
*Auſſi de là les Huns, Francs, Herules, Bulgares,*
*Sueues, Bourguignons, Circaſſiens, Tartares,*
*Alains, Cimbres, Teutons, Tigurins, Oſtrogots,*
*Vandales, Turcs, Lombards, Normans, & Viſigots,*
*Ont deluge la terre: & comme ſauterelles,*
*Gaſté de l'Vniuers les prouinces plus belles.*
*Mais le ſterile Su à peine en tout iamais,*
*Foible, a peu de ſbander deux oſts, qui renommez*
*Ont fait trembler le Nort: dont l'vn ſuyuit la rage*
*Du Borgne, qui rendit Reine & ſerue Cartage:*
*Et l'autre par Martel pres de Tours martelé,*
*Eſpuiſa de ſoldats tout le térroir bruſlé.*

Les peuples de Septétrion touſiours en beaucoup plus grand nombre que ceux du Midi qui ſõt foibles & ne multiplient pas ainſi.

49 *Well may I grant.* This is the ſecond obiection againſt that hath beene ſaid concerning the Colonies drawne from *Noes* three ſonnes: to wit, that it is impoſſible ſo few houſholds ſhould in ſo ſhort time fill ſo many countries as are in the world, ſo thicke as now they ſwarme.

50 *If little thou regard.* The Poet anſwers at large, and very exactly to the ſaid obiection. Firſt, out of the words of *Moſes*, Gen. 9. *And God bleſſed Noe and his children, and ſaid vnto them: Encreaſe and fill the earth.* This anſwer is right to the point, and very ſufficient to ſtop the mouthes of all curious queſtioners, that at leaſt beleeue the word and power of God. Such is alſo the anſwer following.

51 *If thou profane deny.* He that beleeues the holy Scripture knowes well that in the ſpace of foure hundred yeares the family of *Iacob*, no more than ſeuentie perſons, encreaſed in *Ægypt* vnto the number of fiue hundred thouſand, beſides women and children. This is an argument from the leſſe to the greater: if in one little countrie a few ſo much encreaſed, and that in the ſhort ſpace of 400. yeares; how much more might all the people elſe in the world encreaſe in 4000. yeares? But the prophane man will not beleeue the ſtory, he will ſay it is vnpoſſible. I will make no miracle of it, although the Scripture noteth how the people encreaſed maruellouſly; and therefore vſeth a word which ſignifieth to multiply, or ſpawne like fiſhes. But let him caſt account, as neare as he can, not of exceſſe, but the ordinarie encreaſe that might ariſe of ſeuentie perſons in the ſpace they were in *Ægypt*, and before he come to two hundred & fifty of the foure hundred, he ſhall haue the number, as *Mornæus* noteth in his book *De veritate*, Chap. 26.

52 *At leaſt conſider how.* This the third anſwer is alſo of great importance, eſpecially for Atheiſts: becauſe it relieth vpon naturall reaſon: as namely, that a purer food, and better health, with peace, ſtrength, reſt, long life, and *Polygamie* (which is the vſe of many wiues) made greatly for the encreaſe of mankinde in thoſe former times. Each point of this anſwer is

of

And closer-trusſed makes their ſeed of greater power.
And thence the Cimbrians, Gaules, Herules and Bulgares,
The Sweues, Burgundians, Circaſſians and Tartares,
Huns, Lombards, Tigurines, Alanes, and Eſtergoths,
Turks, Vandalls, Teutonicks, Normans, and Weſtergoths,
Haue ouerflow'd the lands, and like to Graſhoppers
Deſtroy'd the fairer parts of all this Vniuerſe:
Whereas the barren South in all thoſe former daies
Hath ſcarce been able enough two martiall bands to raiſe
That could the North affright; one vnder *Haniball*;
Who brought the Punick State both vnto rule and thrall;
Anoth'r impreſſion made as far as Towers wall,
And there with *Abderame* was knockt by *Charles* the Maule.

*The North hath ſwarmed with people, not the South.*

of great waight, and may perſwade eaſily all that is written of the matter.

53 *Right ſo a graine of Wheat.* For confirmation of the foreſaid arguments, he bringeth in two fine compariſons, and fit for the purpoſe. The one drawne from a corne of Wheat, the other from the ſpawne of two fiſhes. Both ſo much the better in this caſe, becauſe they are of common things, and ſuch as we daily ſee before our eyes.

54 *Haue we not in our daies.* He confirmes his reaſons further by a notable example of a certain man, who liued to ſee a whole towne, of no leſſe then 100. houſes, peopled only with perſons iſſued of himſelfe and his: ſo that there were no names in law for their degrees of blood: *Ludouicus Viues* affirmeth he ſaw the man in *Spaine*. There died alſo lately an honourable Lady in *Germanie*, who ſaw of her ſelfe and hers borne a hundred and three ſcore children; notwithſtanding many died vnmarried, and thoſe that were married are yet like to haue more.

55 *Who knowes not that within.* Loe another notable example of a few Arabian families, ſet downe at large by *Iohn Lyon* in his hiſtorie of *Affrick*, and cited alſo by *Philip Morney* in his 26. chapter *de Veritate*. And wee ſee (ſaith he) how the threeſcore Families, that for the Sect of *Caliſa* moued out of *Arabia*, in leſſe then three hundred yeares haue peopled all *Affrick*: ſo as at this day the countries there are ſurnamed after them *Beni Megher*, *Beni Guariten*, *Beni Fenſecar*, &c. that is, *The ſonnes of Megher*, *the ſonnes of Guariten*, *the ſonnes of Fenſecar*, &c. as each of them grew vp to a people. In like ſort the *Eaſt-Indies*, that were diſcouered now a hundred yeares agoe, and ſtraight almoſt vnpeopled, within another hundred will be ſtored againe and repeopled by the Spaniards.

56 *Now if they ſo increaſe.* A ſtrong concluſion from the Leſſe to the More, gathered out of the example next aforegoing: thus, If the people of *Affrick*, that are not very fit to engender, were able in few yeares to ſtore ſo huge countries; how much more might the Northerne and Aſiaticke

people increaſe? and if a ſmall number of weaklings; how much rather an infinite ſort of luſtie and fruitfull men? This is grounded vpon naturall reaſon, regarding the climats and ſite of each countries, together with daily experience of the matter. *Hipocrates* in his booke *de Aere, aquis & locis*, and his enterpreters diſcourſe at large thereon. It were long to follow their ſteps, and I haue been too long in this matter already.

57 *And thence the Cimbrians.* For a further proofe of the laſt concluſion, hee alleadgeth, and no man can denie, that the North hath alway brought forth moſt and moſt warlike people: (and diuers he reckons-vp, of whom we haue ſpoken heretofore) whereas from the South haue hardly euer come aboue two Armies worth naming. The one vnder command of *Hanibal*, whom the Poet noteth by the name of *Borgne*, (which is as much to ſay as *Blind*, or *bad-eyed*) becauſe he loſt an eye by ouer-watching himſelfe in the paſſage of certaine great marriſh grounds into *Hetruria*, *Liuie.* 22. He it was

A l'occaſion du propos precedent il entre au beau diſcours des merueilles de Dieu en la diuerſe temperature & complexion des peuples.

*Que tu es, ô Nature, en merueilles feconde!*
*On ne void ſeulement en chaque part du monde*
*Les hommes differens en ſtature, en humeurs,*
*En force, en poil, en teint, ainçois meſmes en mœurs:*
*Ou ſoit que la couſtume en nature ſe change:*
*Qu'à l'exemple des vieux la ieuneſſe ſe range:*
*Que le droict poſitif change diuerſement*
*En Royaumes diuers: que le temperament*
*Qu'ici bas nous humons des touſiours-viues flammes,*
*Semble comme imprimer ſes effects en nos ames.*

Differences des hommes Septentrionaux & Meridionaux.

*L'homme du Nort eſt beau, celui du Midi laid:*
*L'vn blanc, l'autre tanné: l'vn fort, l'autre foiblet:*
*L'vn a le poil menu, l'autre gros, frizé, rude:*
*L'vn aime le labeur, l'autre cherit l'eſtude.*
*L'vn eſt chaut & humide, & l'autre ſec & chaut:*
*L'vn gay, l'autre chagrin. L'vn entonne bien haut,*
*L'autre a greſle la vnix. L'vn eſt bon & facile,*
*L'autre double & malin. L'vn lourd, & l'autre habile.*
*L'vn d'vn eſprit leger change ſouuent d'auis,*
*Et l'autre ne demord iamais ce qu'il a pris.*
*L'vn trinque nuict & iour, l'autre aime l'abſtinence:*
*L'vn prodigue le ſien, l'autre eſt chiche en deſpence.*
*L'vn ſe rend ſociable, & l'autre chaque fois*
*Ainſi qu'vn Lougaron ſe perd dedans les bois:*
*L'vn s'habille de cuir, l'autre de riche eſtofe:*

*L'vn*

that enlarged the Empire of *Carthage*, by meanes of the great ouerthrowes he gaue the Romans, but was after driuen out of *Italie*, and in *Affrick* quite vanquiſhed at *Zama* field, where the Carthaginians were forced to yeeld themſelues wholly to the Romans mercy, ſo had their Citie razed and their State vtterly deſtroyed. The other Armie of the South was of Saraſens, no leſſe then foure hundred thouſand ſtrong, led by their King and Captaine *Abderame*: they ſet out of *Affrick* into *Spaine*, from thence marched forward into *Aquitaine*, and came waſting all the way as farre as the Citie of *Tours*; there three hundred thouſand of them, with the King himſelfe, were ſlaine by the French, who had for Generall the Duke or Prince *Charles*, that for this great and happy victorie was after ſurnamed *Martel* the Maul: becauſe he broke and battered the force of that Southerne people, as a great maul or hammer doth Iron. Looke the Hiſtories and Chronicles of *France* in the life of *Charles Martel*.

*A fine diſcourſe vpon the wonderfull wiſdome of God that appeareth in the diuers temper & complexion of people.*

O world of ſundry kinds! O Nature full of wonders!
For euery part thereof, as from the reſt it ſunders,
It hath not only men of diuers haire and hew,
Of ſtature, humor, force; but of behauiour new:
Be't that ſome cuſtome held at length a nature makes,
Or that the younger ſort ſtill after th'elder takes,
Or that the proper lawes of diuers-coaſted Realmes
Doe greatly diſagree, or theſe enflowing beames
Of h'umour-altring lights, that whirling neuer ſtint,
Here in our minds below their heau'nly force imprint.
The Northen man is faire, the Southern fauor'd-hard;
One ſtrong, another weake; one white, another ſward;
This hath haire fine & ſmooth, that other groſſe and twinde;
He loues the bodies paine, and he the toile of minde;
Some men are hot and moiſt, ſome other hot and drie;
Some merry, and other ſad; one thunders out on hie,
Another ſpeaketh low; one dudgen is and ſpightfull,
Another gentl' and plaine; one ſlow, another ſlightfull.
Some are vnconſtant ſo, they often change their thought;
And others ne'r let goe conceits they once haue caught.
He tipples day and night, and he loues abſtinence;
A penyfath'r is one, and one ſpares no expence.
One is for company, another hath his moods,
And like a Buggle-bo ſtraies eu'r amids the woods:
One goes in ſeathern pelch, another richly dight;

On's

*L'vn eſt né Martial, & l'autre Philoſofe.*

Naturel des peuples entre le Septentrion & Midi.

*Mais celui du milieu a part aux qualitez*
*Du peuple qui ſe tient aux deux extremitez,*
*Ayant le corps plus fort, mais non l'ame ſi viue,*
*Que celui qui du Nil ſeme la graſſe riue:*
*Moins robuſte au contraire, & mille fois plus fin*
*Que les hommes logez de là l'Iſtre, & le Rhin.*

Le peuple de Midi repreſente la vie contemplatiue.

*Car dans le clos ſacré de la cité du Monde*
*Le peuple de Midi, qui, curieux, ſe fonde*
*En eſtaſes profonds, ſonges, raviſſemens:*
*Qui meſure du ciel les reglez mouuemens,*
*Et qui contemplatif ne peut ſon ame paiſtre*
*D'vn vulgaire ſçauoir, tient la place du Preſtre.*

Celui du Septentrion la vie actiue & manuelle.

*Cil du Nort, dont l'eſprit s'enfuit au bout des doigts,*
*Qui fait tout ce qu'il veut du metal & du bois,*
*Et qui peut, Salmonee, imiter le tonnerre,*
*Y tient rang d'artiſan, & rang d'homme de guerre.*

Celui d'entre-deux la vie politique.

*Le tiers, comme ſachant bien regler vn Eſtat,*
*Tient grauement accort le lieu du Magiſtrat:*
*Et bref l'vn ſtudieux admire la ſcience,*
*L'autre a les Arts en main, & l'autre la prudence.*

Reſtriction de la reigle precedente.

*Bien eſt vray que, depuis quelques luſtres Pallas,*
*Phebus, Themis, Mercure, & les Muſes n'ont pas*
*Dreſſé moins leur eſchole en la prouince Arctique,*
*Que Bellone ſa lice, & Vulcan ſa boutique.*

Diuerſitez notables entre les peuples de l'Europe, ſpecialement le François, l'Alemain, l'Italien, & l'Eſpagnol.

*Meſme ne void-on pas entre nous qui viuons*
*Quaſi peſle-meſlez, & qui pauures n'auons*
*Pour partage à peu pres qu'vne motte de terre,*
*Ceſte varieté? L'Alemand eſt in guerre*
*Courageux, mais venal: l'Heſpaignol lent, & fin:*
*Le noſtre impatient, & cruel le Latin.*
*L'Alemand en conſeil eſt froid, le Romain ſage,*
*L'Heſpaignol cauteleux, & le François volage.*
*L'Heſpaignol mange peu, le Romain nettement:*
*Le François vit en Prince, en pourceau l'Alemant.*
*Le noſtre eſt doux en mots, l'Hiſpaignol fier & braue,*
*L'Alemand rude & ſimple, & l'Italien graue.*

*L'Ibere*

On's a Philoſopher, another borne to fight.
The middle man takes part of all the qualities
Of people dwelling neere the two extremities;
In bodie ſtrong'r is made, but not of minde ſo franke,
As they who till the gleabes of Nyle his fruitfull banke.
Againe, he's not ſo ſtrong, but many waies more fine
Then they that dwell betwixt the Donaw and the Rhine.
For in the wide precinct of th'vniuerſall Towne
The Southern men that oft with ouer-muſing ſowne,
That fall int' extaſies, that vſe to dreame and proue,
That meaſure how the heau'ns by rules appointed moue,
And are ſo curious none other knowledge baſe
May ſatisfie their minds; they hold the Prieſt his place.
The Northen whoſe conceit in hand and finger lurkes,
That all, what ere he liſt, in wood and mettall workes,
And like *Salmoneus* with thunder-ſound compares,
He's for the man of warre, and makes all cunning wares.
The meane, as knowing well to gouerne an Eſtate,
Sits with a grauer grace in throne of Magiſtrate:
And, to be ſhort, the firſt ſeeks knowledge wondrouſly,
The ſecond handie-crafts, the third good policie:
Though foureſcore yeeres ago *Themis* that mends abuſes,
*Apollo*, *Mercurie*, *Minerua* with her Muſes,
Haue taught their holy ſchooles as neer the Northen coaſt,
As *Vulcan* euer forg'd, or *Mars* encamp'd his hoaſt.
Now eu'n among our ſelues that altogether mell,
And haue of all the world no more whereon to dwell
Then as it were a clot, how diuers are the faſhions?
How great varietie? the Dutch of all our Nations
Moſt ſtout, is hir'd to warre; the Spaniard ſoft and neat;
Th'Italian mercileſſe; the Frenchman ſoone on heat.
The Dutch in counſaile cold, th'Italian all things weeting,
The Spaniard full of guile, the Frenchman euer-fleeting.
Th'Italian finely feeds, the Spaniard doth but minſe,
The Dutch feeds like a ſwine, the Frenchman like a Prince.
The Frenchman gently ſpeaks, the Spaniard fierce and braue,
The German plaine and groſſe, the Roman fine and graue.

*How the French, Dutch, Italian, and Spaniſh nations differ in many points.*

*L'Ibere en habit propre, impropre le Germain,*
*Inconstant le François, superbe le Romain.*
*Nous brauons l'ennemi, le Romain le caresse :*
*L'Hespagnol onc ne l'aime, & l'Alemand le blesse.*
*Nous chantons, le Tuscan semble à peu pres beller,*
*Pleurer le Castilian, le Tudesque hurler.*
*Le nostre marche viste, en fier Coq le Tudesque:*
*L'Ibere en basteleur, en bœuf le Romanesque.*
*Nostre amoureux est gay, le Romain ennieux,*
*Suberbe l'Alemand, l'Hespaignol furieux.*

Pourquoy Dieu a voulu que les infans de Noé fussent espars par tout le monde.

*Toutesfois l'Immortel voulut que nostre race*
*De ce vaste Vniuers couurist toute la face :*
*Afin que retirant ses enfans des pechez,*
*Dont leurs pays nataux semblent estre entachez,*
*Il nous monstrast sa grace: & que du ciel les flammes*
*Peuuent bien incliner, mais non forcer nos ames.*
*Qu'és lieux plus reculez ses seruiteurs deuots*
*Lui peussent presenter sacrifice de los :*
*Et que son Nom s'ouist de la froide Scythie*
*Iusqu'aux tristes deserts de l'Afrique rostie :*
*Que les tresors produits par les champs estrangers*
*Ne fussent comme vains parfaute d'vsagers :*
*Ains que les regions de Thetis separees,*
*Ensemble trafiquant, troquassent leurs denrees.*

Le monde comparé a vne grand ville, ou les vns troquent auec les autres.

*Car comme dans les murs d'vne grande cité*
*Le Palais est ici, là l'Vniuersité,*
*Deça sont les Marchans, delà les Mechaniques :*
*Ce quartier de souliers a pleines ses boutiques,*
*C'est autre de chalits, c'est autre de chapeaux :*
*C'est autre de pourpoints, & c'est autre de peaux :*
*Vne ruë fournit le drap, l'autre là soye,*
*L'autre l'orfeurerie, & l'autre la monnoye :*
*Ce n'est qu'vn contr'eschange, & tout ce quē chacun*
*A de propre, se fait par l'vsage commun.*

Ainsi le pays se fournissent les vns les au

*Ainsi le Sucre doux nous vient de Canarie,*
*D'Inde l'yuoire blanc, l'Amome d'Assyrie.*
*L'Antractique Peru nous fait part de son Or,*

*Damas*

The Duch attire is ſtrange, the Spaniſh is their owne,
Th'Italian ſumptuous, and owers neuer knowne.
We braue an enemie, th'Italian friendly looks him,
The Duchman ſtrikes him ſtraight, the Spaniard neuer brooks him.
We ſing a cheerefull note, the Tuſcan like a ſheep;
The German ſeems to howle, the Luſitan to weep.
The French march thick & ſhort, the Duch like battel-cocks,
The Spaniards Fencer-like, the Romans like an Oxe.
The Duch in loue is proud, th'Italian enuious,
The Frenchman full of mirth, the Spaniard furious.

*Why it pleaſed God the world ſhould be inhabited of ſo diuers natur'd people.*

Yet would th'Immortall pow'r appoint ſo ſtrange a race
Of this great earthie bowle to couer all the face:
To th'end he clenſing all his children from the foile
Of ſinne, which had as 'twere beſtain'd their natiue ſoile,
His mercy might vnfold, and ſhew how heaun'ly ſignes
A little only moue, but not o'reſway our mindes.
That eu'n in further parts his ſeruants eu'rychone
A ſacrifice of praiſe might offer to his throne:
And that his holy name from Iſye Scythia
Might ſound vnto the ſands of red-hot Africa:
Nor ſhould his treaſures hid in far-aſunder lands
Created ſeeme in vaine, and neuer come to hands.
But that all country-coaſts where Thetis enter-lyes
Might trafficke one with oth'r and change commodities.

*The world compared to a great Citie.*

For as a Citie large containes within her wall
Here th'Vniuerſitie and there the Princes Hall;
Here men of handie-crafts, there Merchant-venterers;
This lane all full of ware and ſhops of ſhoomakers,
That other changing coyne, that other working gold,
Here ſilke, there cloth; here hats, there leather to be ſold;
Here furniture for beds, there doublets ready made;
And each among themſelues haue vſe of others trade:

So from the Canar Iſles the pleaſant ſugar comes,
And from Chaldea ſpice, and from Arabia gums,
That ſtand vs much in ſtead both for perfume and plaſter,

tres de ce qu'ils ont : le tout pour la commodité, & pour l'entretenement de la grande Cité qui eſt le monde.

*Damas de ſon Albaſtre, & l'Arabie encor*
*De ſon Encens fumeux. La traſiqueuſe Heſpaigne*
*Nous pourueoit de Safran, de chenaux l'Alemagne.*
*L'ardent Chlus nous produit l'Ebore rougiſſant,*
*Et le Baltique flot ſon Ambre paliſſant.*
*Le terroir Ruſſien ſes Martres nous enuoye,*
*Albion ſon Eſtain, l'Italie ſa Soye.*
*Bref chaque terre apporte vn tribut tout diuers*
*Es coffres du threſor de ce grand Vniuers.*

L'homme eſt Seigneur du monde, qui contribue tous ſes biens pour la commodité de ſa vie.

*Et comme encor iadis la compaigne du Prince*
*Des Perſans belliqueux nommoit vne prouince*
*Sa robbe, ou ſon matteau, l'autre ſes braſſelets,*
*Et l'autre ſes patins, & l'autre ſes collets:*
*L'homme le peut de meſme. Hé, quel mont ſi ſauuage,*
*Quel ſi vague deſert, quelle ſi triſte plage,*
*Quel flot ſi naufrageux, quel ſi ſterile bord*
*Peut on imaginer du Midy iuſqu'au Nord,*
*Qui ne luy face rente: &, de pouille enuie,*
*N'aille contribuant au bon-heur de ſa vie?*

Declaration ſpeciale de ce que deſſus.

*Les vallons eſmaillez, que maint ruiſſeau bruyant*
*Fend du cours replié de ſon verre ondoyant,*
*Nous ſeruent de iardins: & leur herbe fanee*
*Met en œuure nos faulx deux ou trois fois l'annee.*

Ce que les Atheiſtes eſtiment auoir eſté creé en vain & ne ſeruir comme de rien, eſt bien ſouuent ce qui nous aide le plus : teſmoins les montagnes les deſerts & la Mer.

*Ceres regne en la plaine, & Bacchus es coutaus,*
*Ces eſchellons du Ciel, ces monts aſprement hauts,*
*Magazins de l'orage, & forges du tonnerre,*
*Que tu nommes à tort la honte de la terre,*
*Et crois que l'Eternel (ô profane fureur!)*
*Les forma par malice, ou le ſort par erreur;*
*De confins eternels limitent les Empires:*
*Produiſent des foreſts, dont tu fais des nauires:*
*Baſtis, ingenieux, ta ſuperbe maiſon,*
*Et te defens du froid de la griſe ſaiſon:*
*Vomiſſent nuict & iour des profondes riuieres,*
*Qui les peuples voiſins nourriſſent voiturieres:*
*Engraiſſent les gueretz de leurs ſercus broüillars:*
*Font tourner les moulins: ſont au nets de rempars*

Pour

And Perù ſends vs gold and Damaske Alabaſter;
Our Saffron comes from Spaine, our Ivory from Inde,
And out of Germanie our horſe of largeſt kinde;
The ſcorched land of Chus brings Heben for our chamber,
The Northren Baltike Sound imparts her bleakiſh Amber,
The froſtie coaſts of Ruſſe her Ermyns white as milke,
And Albion her Tynne, and Italie her ſilke.
Thus eu'ry country payes her diuers tribute-rate
Vnto the treaſurie of th'vniuerſall ſtate.
And as the Perſian Queene this prouince call'd her chains, *Man Lord of the world.*
And that her ſtomachers; her plate this, that her traines;

So man may ſay; for loe, what deſert ſo vntrad,
What hill ſo wilde and waſte? what Region ſo bad?
Or what ſo wrackfull ſea? or what ſo barren ſhore
From North to South appeares, but payes him euermore
Some kind of yearely rent, and grudging not his glory
Vnto his happy life becomes contributory?
Theſe moores enamelled where many purling brooks *A particular declaration of the great vſe of ſome vnlikely creatures againſt the Atheiſt, who ſaith they are to little vſe, or made by chance.*
Enchaſe their winding wayes with glaſſie-wauing crooks,
They ſtand for garden plots; their herbage, ere it fades,
Twiſe yearely ſets on worke our ſwapping two-hand blades.
The plaine field Ceres holds, the ſtonie Bacchus fills;
Theſe ladders of the skie, the rough-aſpiring hills,
The ſtore-houſes of ſtormes, and forging-ſhops of thunders,
(Which thou vntruly call'ſt th'erths faults & ſhamfull wonders)
And thinkſt the liuing God (to ſay't I am afeard)
Created them of ſpight, or in creating err'd)
They bound the kingdoms out with euer-ſtanding marks,
And for our ſhipping beare of timber goodly parks:
The ſame afford thee ſtuffe to build thy ſumptuous Hold;
The ſame in winter-time defend thee from the cold:
They pow'r-out day and night the deep-enchanel'd riuers,
Which breed & beare on them to feed the neighbour-liuers:
They oft manure the lands with fruitfull clouds and ſhowers,
They helpe the mylls to turne, and ſtand inſtead of towers

*Pour arreſter le cours d'vne bouillante guerre,*
*Et ioignent à la mer le milieu de la terre.*
*Ces landes & deſerts, qui t'effrayent ſi fort,*
*Sont autant de paſquis, dont chaque heure te ſort*
*Le beſtail à miliers pour labourer les plaines,*
*Et te fournir de peaux, & de chair, & de laines.*
*Et meſme ceſte mer, qui ne ſemble ſeruir*
*Qu'à noyer l'Vniuers, & bruyante couurir*
*Tant de larges pays, où pour ſes perſes ondes*
*Des orges on verroit flotter les moiſſons blondes,*
*Eſt vn grand reſeruoir, qui ſous ſes vagues eaux*
*Nourrit, pour te nourrir, innombrables troupeaux:*
*Viuandiere pourueoit vn million de villes*
*Qui crieroyent à la faim, & languiroyent debiles*
*Sans elle, tout ainſi qu'vn Dauphin, qui mi-mort*
*A ſec l'ondant reflus à laiſſé ſur le bord:*
*Augmente le trafiq, acourcit les voyages:*
*Exhale nuict & iour les flo-flots tans nuages*
*Qui rafraichiſſent l'air, & ſe fondant en eau*
*Font croiſtre à veuë d'œil le fromentier tuyau.*

Le Poëte ſe retire de ceſte ample deſcription comme d'vne vaſte mer pour ſe rendre au port de France.

*Mais ſeray-ie touſiours le ioüet de Boree?*
*L'obiet de la fureur du tempeſteux Neree?*
*Verray ie point iamais mon Ithaque fumer?*
*Ma ſchalupe fait eau: ie ne puis plus ramer.*
*C'eſt fait, c'eſt fait de moy, ſi quelque humain riuage*
*Ne reçoit promptement les ais de mon naufrage.*
*Ha, France, ie te voy: tu me tends ia le bras:*
*Tu m'ouures ton giron, &, mere, ne veux pas*
*Qu'en eſtrange pays, vagabond, ie vieilliſſe.*
*Tu ne veux qu'vn Braſil de mes os s'orgueilliſſe,*
*Vn Catay de ma gloire, vn Peru de mes vers:*
*Tu veux eſtre ma tombe auſſi bien que mon bers.*

Louanges de la France, pays & royaume excellent par deſſus tous autres, qui a pro-

*O mille & mille fois terre heureuſe & feconde!*
*O perle de l'Europe! ô Paradis du Monde!*
*Prance, ie te ſaluë, ô mere des guerriers,*
*Qui iadis ont planté leurs triomphans lauriers*
*Sur les rines d'Enphrate & ſanglanté leur glaiue*

And bulwarks to keepe-off Bellona's dreery ſtound,
They morter to the ſea the mid-point of the ground.
The waſterneſſe of land, that men ſo much amazeth,
Is like a common field where ſtore of cattell grazeth,
And whence by thouſand heads they come our tylth t'enrood,
To furniſh vs with furre, with leather, woolł and food.
The Sea it ſelfe, that ſeemes for nothing elſe to ſarue
But eu'n to drowne the world (although it neuer ſwarue)
That roaring ouer-heales ſo many a mightie land,
Where, in the waters ſtead, much wauing corne might ſtand;
A mightie Stew it is, or vnd'r a watry plaine
Flocks numberleſſe it feeds, to feed mankind againe.
For of the Cates thereof are thouſand Cities ſaru'd,
Which could not otherwiſe but languiſh hunger-ſtaru'd,
As doth a Dolphin whom vpon the ſhore halfe-dead
The tide vntruſtie left, when backe againe it fled:
It ſhorter makes the wayes, increaſes marchandiſe,
And cauſes day and night the reaking myſts ariſe,
That ſtill refreſh our ayre, and downe in water flowing,
Ser, eu'n before our eyes, the graynie pipe a growing.
But ſhall I ſtill be toſt with Boreas boyſterous puffs? *The Poet as after a long voyage landeth in France.*
Still ſubiect to the rage of Nere's counterbuffs?
And ſhall I neuer ſee my country-chimnies reake?
Alas, I row no more, my boat begins to leake:
I am vndone, I am, except ſome gentle banke
Receiue, and that with ſpeed, this wrack-reſerued planke.
O France, I ken thy ſhore; thou reacheſt me thine arme;
Thou op'neſt wide thy lap to ſhend thy ſonne from harme:
Nor wilt I end my dayes from home ſo many a mile,
Nor o're my bones triumph the Caniball *Breſile*,
Nor Catay o're my fame, nor Peru o're my verſe;
As thou my cradle wert, ſo wilt thou be mine herſe.
O thouſand thouſand times moſt happy land of price, *The praiſe of France.*
O Europes only pearle, and earthly paradiſe!
All-haile renowmed France: from thee ſprong many a knight,
Which hath in former time his flag of triumph pight
Vpon Euphrates banks, and blood with Bylboe ſhed

Both

duit les guerriers, les artisans, les doctes.

*Où la torche du iour & ſe couche & ſe leue :*
*Mere de tant d'ouuriers, qui d'vn hardi bon-heur*
*Taſchent comme obſcurcir de Nature l'honneur:*
*Mere de tant d'eſprits, qui de ſçauoir eſpuiſent*
*Egypte, Grece, Rome : & ſur les doctes luiſent*
*Comme vn iaune eſclattant ſur les palles couleurs*
*Sur les aſtres Phebus, & ſa fleur ſur les fleurs.*

Ses grandes commoditez.

*Tes fleuues ſont de mers, des prouinces tes villes,*
*Orgueilleuſes en murs, non moins qu'en mœurs ciuiles.*
*Ton terroir eſt fertil, & temperez tes airs.*
*Tu as pour baſtions & deux monts, & deux mers.*
*Le Crocodile fier tes riuages n'infeſte,*

Exemple des dangers qui ruinent plusieurs autres pays.

*Des piolez Serpens la race porte-peſte*
*Sur le verd de tes fleurs à rompu-dos-rampant,*
*N'aune de ſa longueur la longueur d'vn arpent.*
*Le Tigre aux pieds volans ne fait ſes brigandages*
*Dans tes monts caueruneux, le Lyon ſes carnages*
*Dans tes bruſlants deſerts : & le Cheual de l'eau*
*Ne traine tes enfans ſous vn vagueux tombeau.*

Ses richeſſes eſtriuent de la preference contre les threſors & biens des autres pays.

*Que ſi le riche flot de tes fleuues ne roule*
*L'or auecſes cailloux : ſi de tes monts ne coule*
*Vn Argent eſpuré : ſi nous n'y trouuons pas*
*Le Grenat, le Ruby, la Perle à chaque pas:*
*Tes toiles, ton Paſtel, tes Laines tes Salines,*
*Ton froment, & ton Vin, ſont d'aſſez riches mines*
*Pour te faire nommer Reine de l'Vniuers.*

Elle a tout, fors la paix, que le Poëte demande à celui qui la peut donner.

*La ſeule paix te manque. O Dieu qui tiens ouuers*
*Touſiours les yeux ſur nous, de l'eau de ta Clemence*
*Amorti le braſier qui conſume la France.*
*Balaye noſtre ciel : renuoi ô Pere doux,*
*Remets dans ton carquois les traicts de ton courroux.*

58 *O world of ſundry kindes!* Without this diſcourſe, all that went before concerning the worlds enpeopling, were to lit'le purpoſe or none at all, ſaue only to breed many doubts in the Readers vnderſtanding. For a man may aske, How falls it out that the Nations of the world, comming all of one father, *Noe*, doe varie ſo much one from another, both in body and minde? The Poet therefore making this obiection, moſt worthy to be conſidered, giueth alſo anſwer thereunto: firſt, in generall, by way of exclamation and maruaile,

Both at the ſuns vpriſt, and where he goes to bed.
Thou breedeſt many men which happy and boldly dare
In works of handy-trade with Nature ſelfe compare:
And many wits that ſeeke out all the skill diuine
From Egypt, Greece and Rome, and o're the learned ſhine
As o're the paler hewes doe gliſter golden yellowes,
The Sun aboue the ſtar's, thy flow'r aboue the fellowes.
Thy riuers are like Seas; thy Cities prouinces,
In building full of ſtate, and gentle in vſages;
Thine ayre is temperate, thy ſoile yeelds good increaſe,
Thou haſt for thy defence two mountaines and two ſeas:
Th'Egyptian Crocodile diſquiets not thy banks,
Th'infectious kind of Snakes with poyſon-ſpotted flanks
Ne crawle not burſt-in-plights vpon thy flowrie plaines,
Nor mete an ak're of ground by length of dragling traines:
No Hircan Tygers flight boot-hailes thy vaulted hills,
Nor on thy ſcorched waſts th'Arcadian Lion kills
Thy wandring habitants; nor Cayrick water-horſes
Drag vnd'r vncertaine tombe thy childers tender corſes;
And though like Indie ſtreames, thy faireſt riuers driue not
Among their pebbles gold, although thy mountains riue not
With veines of ſiluer Ore, nor yet among thy greet
Carbuncles, Granats, Pearles, lie ſcattred at our feet;
Thy cloth, thy wooll, thy woad, thy ſalt, thy corne, thy wines,
(More neceſſarie fruits) are all ſufficient mines,
T'entitle thee the queene of all this earthie ſcope:
Thy want is only peace. O God that holdeſt ope
Alwaies thine eyes on vs, we humbly thee deſire
Quench with thy mercy-drops the France-deuouring fire:
O calme our ſtormous ayre; Deere Fath'r vs all deliuer,
And put thine angers ſhafts againe into thy quiuer.

*Peace, the onely want of France, prayed-for in concluſion.*

maruaile, then in particular manner, ſetting downe ſome ſpeciall reaſens of this wonderfull diuerſitie, that appeareth in the ſtature, complexion, ſtrength, colour, and cuſtome of people where ſoeuer diſperſed ouer the face of the earth. The firſt and principall cauſe is *Nature* it ſelfe, that is, the wiſe prouidence of God, maruellous in all his workes. If God had made the earth in all places alike, all flowers of one colour and ſauour, all beaſts, fowles, fiſhes and creeping things, of one kinde; had he made the heauen without

ſtarres, or the ſtarres all of one bigneſſe, and men all of the ſame hew, beauty, feature, ſtrength and diſpoſition, as well of bodie as minde: the diuers colours of his infinite wiſdome had not ſo ſhined in them. But as he is aboue all (yea onely) wiſe, good and beautifull, ſo would he in his workes keepe a certaine reſemblance of his owne perfection, prouoking vs thereby daily to aduance and raiſe our thoughts vnto the high conſideration, perfect loue and due reuerence of himſelfe. Now if we conſider all his workes, the light of his wonderfull glory no where appeareth more, then in the diligent view of Man, who is very fitly called of the Greekes μικρόκοσμος, *the little world.* For in this little table hath he lymbed-out in orient colours, for all that will behold, the wonders of his vnſearchable wiſdome: and they are here ſome of them by the Poet well pointed-out. And a wonderfull thing indeed it is, that among ſo many men as haue beene ſince the beginning, are, or ſhall be to the worlds end, there neuer was, nor is, nor can be any one, but differing much from all the reſt, both in bodie and minde, and in many things elſe that enſue thereon. This I am content to note, but in a word, leauing all the particulars of this miracle for the Reader priuatly to conſider; that he may wonder the more thereat, and praiſe there-according th'almighty Creator, the Soueraigne Good: neither will I now take in hand to diſpute againſt thoſe that in ſearching the cauſes of this diuerſitie, aſcribe all to Fortune or Nature, as they call it (meaning a ſecret propertie and power of the creatures) or to the ſtarres and other heauenly bodies; to mans lawes, cuſtome or nouriſhment, in ſtead of God: who is indeed the firſt and only working cauſe of all things; in whom we liue, moue and are. This matter would require a long diſcourſe; and though the Poet here, beſide the chiefe and only true cauſe, reckoneth certaine vnder-cauſes; as cuſtome growing to Nature, th'example of Elders, prouinciall Lawes, and the influence of Stars; it is not his meaning to take from the Lord of Nature this honour due vnto him for the diuerſitie of his wonderfull works: but only to lay open vnto vs a few ſuch inſtruments as his incomprehenſible wiſdome vſeth, to make vs the better conceiue the manner of his heauenly working. The Philoſophers, Aſtronomers, Phyſicians and Politicks, diſcourſe at large vpon theſe differences: he that would ſee them well handled, let him reade the firſt chapter of *Bodines Method*, entituled *de recto hiſtoriarum iudicio*, and the firſt chapter of his fift booke *de Republica*, which is the ſumme of all that he writes thereof in his *Method*. *Peucer* alſo in the 13. and 14. bookes of his diſcourſe vpon the principall ſorts of diuinations: and *Hippocrates* in his booke *de Aëre, aquis & locis*: but eſpecially *Bodin*; may ſerue to expound our Poet; who in very few lines hath penned matter of ſo long diſcourſe.

59 *The Northen man.* He entreth conſideration of many points, wherein the North and Southerne people differ *Bodin* in the places afore-quoted ſhewes the cauſes thereof, according to Philoſophie and Phyſicke: becauſe his bookes are common, ſpecially his Politicks, I will not here ſet downe what he ſaith, nor examine his opinions, but leaue that wholly to the diligent Reader. Concerning that the Poet noteth, the beſt Hiſtories auerre the ſame: and namely for the Southerne people, *Iohannes Leo*, and *Franciſcus Aluares*;

*Aluares*; for the Northen, *Olaus Magnus*, the Baron of *Herbeſtan* in his *Muſcouie*, *Buchanan* in the hiſtorie of *Scotland*, and diuers others.

60 *The Middle Man.* *Bodin* in the fift booke of his Politickes, the firſt chapter, diuideth all people dwelling on this ſide the *Æquator* into 3. kinds, to wit, the hot and Southerne people from the *Æquator* 30. degrees vpward; the Meane and temperate in the next 30. and the Extreame cold and Northen people, from the 60. degree to the Pole. And ſo of the nations and countries beyond the *Æquator*. The reaſon hereof he ſetteth downe in his *Method*, chap. 5.

61 *For in the ſacred cloſe.* The Poet goes on according to the ſaid diuiſion: and in few words implies all that diſcourſe of *Bodin*: who ſaith among other matters there, that the people dwelling in the middle Regions haue more ſtrength and leſſe wit then the Southerne; better parts of minde, and leſſe bodily force then the Northen: and are moreouer the fitteſt for gouernment of Common-wealths, and iuſteſt in their actions. And if a man doe marke well the hiſtories of the world, he ſhall finde that the greateſt and moſt valiant Armies came euer out of the North: the deepeſt and ſubtileſt knowledge of Philoſophie, Mathematickes, and all other contemplatiue Arts, from the South: and the beſt gouernment, the beſt lawes, Lawyers and Orators from the Middle countries; and that the greateſt Empires were founded and eſtabliſhed there, &c. What reaſon there is for this, he ſheweth alſo in his fift chap. of his *Meth.* Looke more thereof in *L. Regius, de viciſſitudine & varietate rerum.* For my part, I am of opinion that Almighty God as he hath knit and bound together the Elements, and Creatures made of them, with a maruellous compaſſe, in number, weight and meaſure, beſt for continuance of the whole worke, and mutuall agreement of the parts; ſo hee hath alſo placed the chiefe ſubtiltie and liuely-hood of ſpirit fartheſt from the greateſt bodily force, either in beaſt or man; for the better maintenance of humane ſocietie in a iuſt counterpoys: and gaue the middle kinde of people a nature of either tempered, though if a man enter into particular diſcourſe, he may eaſily finde the northerne, ſoutherne and middle Nature in euery Nation. What ſay I, euery Nation? nay I dare ſay in euery one of vs, ſo fitly is Man called a little world. But the ſoutherne men, for the moſt part hauing ſo quick and liuely parts of minde in a bodie leſſe charged with fleſh, they repreſent the contemplatiue and ſtudious kinde of life: the northerne that haue their wit in their fingers ends, that is, that are ſo cunning crafteſmen, inuenters of warlike engins, artillerie, and all ſorts of needfull inſtruments, they may well be likened vnto the actiue and trading life: and the middle ſort vnto the ciuill gouernment and politicke life; which is a meane betwixt the other two. Yet this the Poet well reſtraineth, ſaying, that the northerne people alſo in theſe latter dayes haue beene renowmed for the Tongues, the Lawes, the Mathematicks, Poeſie, Oratorie, and all good learning; as well as in times paſt, they were, and are ſtill, for warlike valour and cunning handworks. Not without cauſe; for in *England*, *Scotland*, *Polonie*, *Denmarke*, and other ſuch countries, are and haue beene diuers very learned men flouriſhing: and *Germanie* eſpecially, which is (as it were) *Vulcans forge*, and the

*Campe* of *Mars*, hath brought forth many men excellent well ſeene in all kinde of learning: it were needleſſe to name them, they are ſo well knowne.

62 *But eu'n among our ſelues.* The more to magnifie the vnſoundable wiſdome of God, appearing in the creation of ſo diuers-diſpoſed people, he noteth out many points of great difference euen among thoſe Nations that liue neare together, and are ſeuered only by certaine hilles, riuers, and forreſts: as the *French*, *Dutch*, *Italian*, and *Spaniſh*. He paints them out all in their kinde, for ſuch properties as are daily ſeene in them, and may be eaſily gathered out of their owne Hiſtories: for there are not the like-differing neighbour-nations in all *Europe*, no not in the world. Let me conſider, and all my Countrey-men with me, what he ſaith of the *French*: the other three may doe the like by themſelues if they liſt. The *French* (he ſaith) is in Warre impatient, in Counſaile wauering, in Diet ſumptuous, gentle in Speech, diuers in Apparell, out-facing his Enemie, a ſweet Singer, a ſwift Paſer, a merry Louer. If any man can draw a righter counterfeit of our Nation, let him take the penſill.

63 *Yet would the immortall God.* He ſhewes for what cauſe it pleaſed God the earth ſhould be inhabited by men of ſo diuers natures: As firſt, to the end he might ſhew forth his mercy and louing kindneſſe in raiſing his choſen out of the ſincks of ſinne, wherewith each of their birth-ſoiles were beſtained. Secondly, That it might appeare how neither the ſoiles, nor yet the heauenly Signes (though they haue great power ouer earthly bodies) can force the minds of men, eſpecially ſuch as God himſelfe hath bleſſed. Thirdly, That there might be ſome in all places of the world to acknowledge his manifold goodneſſe, and glorifie his Name. And fourthly, that whatſoeuer needfull things the earth any where, by his gartious bleſſing, bringeth forth proper and ſeuerally, they might be enterchanged and carried from place to place for the vſe of man.

64 *For as a Citie.* The laſt conſideration giues the Author occaſion to compare the world vnto a great Citie, ſuch as *Paris*, *Roan*, *Tolouſe*, *Lyons*, or any other like, where there are merchants and craftſmen for all kinde of wares, each in their ſeuerall wards, buying, ſelling, changing and trading one with another. And euen ſo one Countrey affordeth Suger, another Spice, another Gummes; and Gold, Alabaſter, Iuory, Heben-wood: Horſes, Amber, Furres, Tynne and Silke, they are brought from diuers coaſts, all the more to furniſh with things neceſſary this great Citie of the world. Whereby we may note that no Countrie (be it neuer ſo well appointed) can ſay that it needs not the commodities of another. And againe, that there is no Land ſo barren, but hath ſome good thing or other which the reſt want. For euen in men we ſee the like; there is none ſo poore but hath ſome ſpeciall gift: none ſo rich, but hath need of the pooreſt. Our Poet therefore hauing ſo fitly reſembled the world by a great Citie, he brings-in thereupon a fine example of the *Perſian* Queene, who (as *Herodotus*, *Xenophon* and *Plutarch* report) called one Prouince her Iewell-houſe, another her Wardrope, &c. for euen ſo may euery man ſay, that hath the true knowledge and feare of God; ſuch a man may ſay, *Peru* brings forth Gold for me: the

*Moluckes*

*Moluckes* or *Chaldea*, Spice: *Damaske*, Alabaſter: and *Italy*, Silke: *Germany* ſends me great Horſes: *Moſcouie*, rich Furres: *Arabia*, ſweet Parfumes: *Spaine*, Saffron: *Pruſſe*, Amber: *England*, Cloth and Tinne: *France*, Corne and Wine. Yea more the childe of God may ſay; the Earth, the Sea, the Aire and all that is therein; the Sunne, the Moone, the Heauens, are mine: for he that needeth nothing, made all things of nothing to ſerue me, and mee to worſhip him. But of this let the Diuines diſcourſe more at large. I will goe on with the Poet: who ſaith further, againſt the carping Atheiſt, that nothing was created in vaine, but euen the moſt vnlikely places bring forth many good fruits, and very neceſſary for the life of Man. And hee proues it plainly by ſome notable particulars that follow.

65 *The Moores enameled.* Firſt, The Fenny Valleyes, though too moiſt they are and ouer-low for men to build and dwell vpon, yet are they ſo beſet with diuers herbes and flowers, ſo iagged, garded, and enter-trailed with riuers, that they are, as it were, the common gardens of the world: as alſo the plaine fields are our ſeed-plots, and the ſtony grounds our Vineyards. Secondly, The huge Mountaines, about whoſe tops are engendred thunders, lightnings and tempeſts: for which cauſe the Atheiſts count them hurtfull, or at leaſt ſuperfluous, or made by chance and errour: they are in truth cleane contrary (as *Theodoret* hath long agoe ſhewed in his Sermons *of Gods Prouidence*) euen the ſure ſtanding Bounds and Land-markes of euery Kingdome and Countrie: they beare great ſtore of timber-trees for ſhips and houſes, and fuell to burne: from them ſpring the great riuers, that breed much fiſh, and helpe the conueyance of prouiſion and other merchandiſe vnto many people dwelling farre-off: by them are ſtayed and gathered the clowdes and thicke miſts, that manure and fatten the lower grounds: the Wind-milles are much helped by them, as if they were the ſtore-houſes of winde: like rampiers and bulwarkes they keepe-of the ſudden force of warlike neighbours: and to conclude, they are (as it were) the very morter that ioynes Land and Sea together. Thirdly, The great Deſerts and waſt-grounds, that are for men (by reaſon of ſome wants) ſcarſe habitable, yet like huge Commons they feed an infinit ſort of beaſts great and ſmall, whereof we haue good vſe and commoditie. Fourthly, The Sea, it breeds fiſh, maintaines many Cities, encreaſes Traffike, and makes the wayes for trauell eaſier, and ſhorter: And laſtly, thereout the Sunne draweth vapours, which after, turned into raine, doe refreſh the Aire, and make the ground fruitfull. The like good vſes may be found in all other the Creatures of God, how vnlikely ſoeuer they ſeeme to wicked Atheiſts. Looke more in S. *Baſil*, *Chryſoſtome*, *Ambroſe* and others, who write of the Creation, and at large haue declared what excellent commodities man may reape of euery creature.

66 *But ſhall I ſtill be toſs'd.* Fitly and in very good time the Poet, hauing ouerſlipt nothing worthy note in this diſcourſe of *Colonies*, now ſtrikes ſaile, and after his long voyage thorow all Climates of the world, arriues happily at the hauen he moſt deſired, to wit, in *France*: and well he takes occaſion to reckon-vp the great commodities of his countrie, as commending

the ſame aboue all the Kingdomes of the world. After he hath ſaluted the land with diuers honourable termes and titles, he ſaith very truly, that it hath brought-forth many worthy warriours, cunning work-men and learned Schollers: more is the meruaile, becauſe it is but a ſmall kingdome in compariſon of *Polonia*, *Perſia*, *Tartaria*, *China* and others. But indeed the commodities thereof are moſt wonderfull. Beſides the ſeas that bound it, as on the North and Weſt the Ocean, and the Midland on the South, it hath many riuers of great name, and euen little ſeas: as the *Roſne*, *Saone*, *Dordogne*, *Loire*, *Marne*, *Seine*, *Oiſe*: and yet a great number of other leſſer ſtreames and brookes. Cities it hath, as *Paris*, *Toloufe*, *Rouan*, *Lyon*, *Bourdeaux*, and others of more value then diuers whole Dutchies, Earldomes, or Prouinces elſewhere. There are Forts and Caſtles now ſtronger and goodlier than euer were. As for the ciuill behauiour of the people, I report me to the iudgement of other nations. The Land for the moſt part is very fruitfull, and the aire there temperate almoſt euery where. Againſt the ſudden inuaſion of enemies, all is well defended by the two Seas aforeſaid, and the Alpes toward *Italy*, and the Pyrenes toward *Spaine*. More than all

## LES COLOMNES.

Il inuoque Dieu, eſtant queſtion d'entrer en la deduction d'vne matiere nouuelle, haute, & treſdifficile à comprendre aſauoir des Mathematiques.

*ETernel, ſi iamais le plus pur de mon ame*
*Fut eſpris de l'ardeur d'vne celeſte flamme,*
*Et ſi de ton eſprit mon eſprit inſpiré*
*T'offrit onques vn vers de la France honoré,*
*O Pere de lumiere, ô ſource de doctrine,*
*Il eſt temps, ou iamais, que ta fureur diuine*
*Quint'eſſanee mon ame, & qu'vn ſacré ſouci*
*Meutrier de tous ſoucis, m'emporte loin d'ici.*
*Il eſt temps qu'eſpuré des paſſions humaines,*
*Par les brillans climats du Ciel tu me promeines:*
*Que bien-heureux i'accolle Vranie & ſes ſœurs:*
*Que i'enyure mes ſens des charmeuſes douceurs*
*Des Syrenes du Pole: & qu'en paix ie contemple*
*Le lambris eſtoillé d'vn ſi ſuperbe temple:*
*Afin que tout ainſi que nos premiers ayeux*
*Receurent de ta main les loix du cours des cieux,*
*Tu me dictes vn vers, qui grand & beau reſponde*
*Aux grandeurs & beautez des plus clairs feux du Monde.*
*Apres que des humains l'ambitieux diſcord*

Il introduit Phalec, qui ayant trouué.

*Ent*

this, the countrie is no where troubled with Crocodiles as *Ægypt* is, nor with monſtrous long Serpents, or any wilde rauening beaſts, as the inner countries of *Affricke* are. And in ſtead of Gold and Siluer, Pearles and precious ſtones, which diuers Lands barren of neceſſary fruits abound with, it hath of Cloath, Woade, Wood, Salt Corne and Wine, euer-growing Mines, and euen vnwaſtable: Woade and Salt in *Languedoc*; and Salt againe in *Guyenne*; Wine in moſt places; Wooll and Corne in *Prouence* and *Beauſſe*; and in euery Prouince, but foure or fiue, good ſtore of diuers the ſaid commodities. More there are, but the Poet notes the chiefe only, and ſuch as the neighbour countries and many farre-off doe moſt of all trade-for. Hereby we are taught, and ſhould be moued with heartie thankes to acknowledge the great benefits that God hath beſtowed on vs: for the Poet rightly concludes that we lacke nothing but peace, and peace he craueth of the Lord: with whom, and all my good countrimen, I ioyne humble ſuit from the bottome of my heart, that once againe this Realme (ſometime ſo flouriſhing) may enioy a ſure, that is, a iuſt and right Chriſtian peace. *Amen.*

## *The* Pillars, *or fourth Booke of* Noe.

ETernall, ô, if e're the pureſt of my minde
Hath beene poſſeſt with heat of any heau'nly winde,
If e're my heart enſpir'd with thine high ſpirits glance,
Hath to thine Altar brought a verſe of famous France,
O Father of ſhining light, ô firſt Fountaine of skill,
Or now, or neu'r is time, 1 *Thine heauenly fury fill*
And quinteſſence my ſoule, and that ſome thought diuine,
Baſe cares abandoning, me lift-vp to the skine.
Time is thou lead me farre fro mens cares and alarmes,
That I endronke my ſence with heau'nly Syrens charmes,
Embrace with peace and ioy *Vrany* and her ſiſters,
And view th'all-ſtarry roofe, that o're this Temple gliſters.

To th'end, as heretofore our Elders haue beene taught
By thine owne hand the rules of this high rowling vaur,
Thou prõpt my Muſe a verſe, whoſe bewty & ſtate may ſquare
With ſtate and bewty of all heau'ns cleareſt lights that are,
When th'Earth was ſeuered by mens ambitious Iarre.

2 *Old*

*Eut ce bas Vniuers partagé comme au ſort,*
*Pinalec, le fils, d'Heber, paſſant chemin rencontre*
*Vn Pilier, qui, brauache, en la plaine ſe monſtre*
*Tel qu'vn Roc, qui veincueur du flot-flot importun*
*Semble, aſſis au milieu, faire peur à Neptun.*
*Et qui portant vn Phare, empeſche qu'Amphitrite*
*De ſes flots ne nous iette és noirs flots de Cocyte.*
*Puis en void vn ſecond tout ſemblable en grandeur,*
*Mais non point en eſtofe, & moins encor en heur.*
*Car il giſt eſtendu ſur la terre eſmaillee,*
*Baſti tant ſeulement d'vne tuile rouillee,*
*Au lieu des grands carreaux du Iaſpe façonné,*
*Et Porphire eternel, dont l'autre eſt maçonné.*
*Quels miracles, dit-il? quelles maſſes enormes!*
*Qu'ils mons faits à la main! quelles eſtranges formes*
*D'antiques baſtimens? Toy donq qui tout-ſçauant*
*Tiens comme ſur le doigt les ſiecles de deuant,*
*O Pere debonnaire, inſtrui moy de l'vſage,*
*Du temps, & de l'autheur de ce iumeau ouurage.*
*Seth diſciple d'Adam, grand diſciple de Dieu*
*(Commence adonq Heber) ayant appris le lieu,*
*Aſpect, cours, & grandeur de tant e'eſparſes flammes*
*Qui dorent le ſeiour des bien heureuſes ames,*
*L'apprend à ſes enfans: ſes enfans d'autre part*
*Eſcoliers ſtudieux cultiuent ce bel art.*
*Car paiſſant leurs troupeaux ſur les herbeuſes riues*
*Des ondes du Leuant murmurantement viues,*
*Tandis que la douceur du ſomme abrege-nuis*
*Du reſte des humains fait dormir les ennuis,*
*Et robuſtes, viuans l'age de trois Corneilles,*
*Ils obſeruent du ciel les brillantes merueilles,*
*Et ſur le pilotis de l'ayeul fondement*
*Parfont auec le temps vn pompeux baſtiment.*
*Mais ſachant bien que Dieu rauageroit le Monde*
*Vne fois par la flamme, vne autre fois par l'onde,*
*(Cabale hereditaire) ils ſurhauſſent, maſſons,*
*La ſuperbe grandeur de ces Piliers beſſons,*

Heber reſpond que les Mathematiques ayans eſté apriſes par Seth à ſes enfans, eux preuoyans la ruine du monde dreſſerent ces deux colomnes pour reſiſter au feu & à l'eau & grauerent dedans les reigles & preceptes des Mathematiques.

*Et*

2 *Old Heber* on a time with *Phaleg* walking farre,
A piller found vpright that on the plaine ſtood-out

As Rock that ſcornes the Sea aſſaulting round-about,
And beares a ſigne in top, to warne leaſt *Amphitrite*
Caſt any there to waues of helly-darke *Cocyte:*
He ſaw not far-aſide, another like in maſſe,
But not in ſtuffe the ſame, nor that like happie was;
For on the flowry land Cylinder-wiſe it lay,
All-only built of bricke and ſhort enduring clay:
Whereas the ſtanding pile was hew'n and framed ſtrong
Of Iaſper quarries huge, and Marbl'enduring-long.
What miracles be theſe, quoth *Phaleg* to his father,
What great enormous heaps? hils handy-wroughen rather:
I wonder what ſo ſtrange a frame of worke entends;
Say thou (I pray) that haſt ykon'd at fingers ends
The monuments of old, ô ſay for what entent,
When, and by whom, theſe twins of ancient worke vp-went.
Then *Heber* ſaid; my ſonne, of Gods eternall breth
Firſt *Adam* learned all, and he enſtructed 3 *Seth*
The compaſſe, courſe, and ſite of all thoſe flaming boules
That gild th'abiding-place of th'euer-happy ſoules:
And *Seth* his children taught, they alſo view'd the skies,
And trim'd and perfected this Art in curious wiſe.
For, on the ſourdy bankes of th'eaſterne hurring ſtreames,
All-out the careleſſe night, when other lay in dreames,
They fed their bleating flockes, and liuing many Ages,
Might well the wonders marke of all the ſhining ſtages.

And building on the plot of their fore-fathers ground-work,
They raiſed-vp in time a rich, a faire, a ſound worke.
But vnderſtanding well that Gods reuenging Ire
Should once the world deſtroy by wat'r, and then by fire,
(As th'old Tradition was) thus high aboue the land
They rais'd a paire of Pyles with cunning Maſons hand.

*Et les font pour long temps loyaux depoſitaries,*
*En faueur de leurs fils de cent doctes myſteres.*
Il ouure le cabinet ou ſont les ſtatues des Mathematiques.
*Heber diſant ces mots, ouure ſubtilement*
*Vn huis ie ne ſçay quel du pierreux baſtiment:*
*Et ſuyui de Phalec y treuue vne chandelle,*
*Qui d'vn ſuif eternel paiſt ſa flamme immortelle.*
Comparaiſon.
*Comme vn homme priué, qui cent fois eſconduit*
*Par vn ſeuere Huiſſier, en fin eſt introduit*
*Au cabinet d'vn Prince, admire ſa cheuance,*
*Et ictte haut & bas de ſes yeux l'inconſtance,*
Demande de Phalec.
*Ainſi Phalec s'eſtonne. O mon Pere, dit-il,*
*De qui ſont ces portraicts, qu'vn Imagier ſubtil,*
*D'vn art partout egal, a fait tant agreables,*
*Que quatre gouttes d'eau ne ſont point plus ſemblables?*
*Quel eſt leur equipage? & quels diuins ſecrets*
*Sont cachez doctement ſous ces outils ſacrez?*
Les Mathematiques ou ſciences liberales.
Arithmetique.
Geometrie.
Muſique.
*Mon fils, reſpond Heber, voici quatre pucelles,*
*Quatre filles du Ciel, quatre ſœurs les plus belles,*
*Que l'Eſprit eternel d'vn double eſprit y ſſu*
*Ait engendré iamais, & noſtre ame conceu.*
1 Arithmetique auec ſa contenence.
*Celle-là qui touſiours remue, comme il ſemble,*
*Et ſa langue, & ſes doigts: qui leue, couche, aſſemble,*
*Ses gets en cent façons, eſt l'art induſtrieux*
*Qui peut, hardi, conter les medailles des cieux,*
*Les glaçons de l'Hyuer, & les fleurs diaprees*
*Dont l'odoreux Printemps enghirlande les prees,*
Son parement.
*Il pare ſa beauté d'vn magnifique attour:*
*Il a de grands monceaux d'argent tout à l'entour.*
*Le ciel, comme on diroit, ſur ſa teſte ſacree*
*Verſe les clairs threſors d'vne pluye doree.*
*Sa robe eſt à plein fonds; A ſa ceinture pend*
*Au lieu d'vn clair miroir, vn tableau qui comprend*
Ses nombres dont tous les autres ſont compoſez iuſques à l'infini.
*L'honneur de ſon ſçauoir: &, maugré tant de ſiecles,*
*Garde comme en depoſt la plus part de ſes regles.*
L'vn.
*Voy de quel charactere on marque l'Vnité,*
*Racine de tout nombre, & de l'infinité,*
*Les delices d'Amour, gloire de l'harmonie,*

That there from throat of Time for their poſterities,
They might the treaſures hoard of Algrim Myſteries.
4 Thus hauing ſaid, he went vnto the ſtanding Rocke,
And did (I know not how) a ſecret doore vnlocke:
So went with *Phaleg* in, and to a candle came,
Which with eternall thirſt maintain'd immortall flame.
5 As, when a priuate man is through a hundred wayes
Brought by ſome huſher ſterne vnto the ſhining rayes
At length of royall ſeat, he wonders at the ſight,
And glaunces vp and downe his eyes vnſtayed light;
So *Phaleg* was amaz'd, and ſaid, ô father deere,
What cunning worke is this? whoſe are theſe ſtatues heere?
I thinke foure water-drops may ſcarſe be more then they
Th'each vnto th'other like. How ſtrange is their aray?
What ſecret myſtery of heau'nly-learned skilles
Is hidden vnder vaile of theſe faire vtenſilles? (heau'n,
6 My ſonne (quoth *Heber*) ſee foure daughter-twins of
Foure ſiſter-ladies braue, the faireſt doubled eau'n
That ere th'Eternall Spirit proceeding one of twaine
Begotten hath, or e're conceiued manly braine.
7 She there, which euer ſhifts or euer ſeemes to ſhift
Her fingers and her tongue, to gather, lay, and lift
Her counters many-wiſe, is th'Art of Odde and eau'n,
Whoſe induſtrie can ſearch and count all th'oaſt of heau'n,
The winter Iſickles, and flowers diapreade,
Wherewith ſweet ſauoury Prime enguyrlands eu'ry meade.
She ſets her bewtie forth with rich acoutrements,
And round about her lye great heapes of ſiluer pence;
Heau'n o're her ſacred head a ſhining treaſure powers
(Like *Ioue* in *Danaes* lap) of many golden ſhowers.
Her gowne trailes on the ground; inſtead of glaſſie plate,
To view her bewties in, hangs at her girdl'a ſlate,
Which maugr'all force of time for vs here keepeth ſtill
The more part of the rules of her moſt certaine skill.
See with what manner marke is painted 8 Vnitie,
The root of eu'ry numb'r, and of Infinitie,
True Friendſhips deare delight, renowne of Harmony,

*Pepiniere de tout, & but de Polymnie :*
*Non-nombres ain' plus que nombre, en qui comme parfait*
*Tout par puiſſance giſt, lui en tout par effait.*
Le deux. *Voy quel ſigne letiré denote le Binaire,*
*Fils premier nay de l'vn, premier nombre, & le pere*
Le Trois. *Des pairs effeminez. Quel deſigne le Trois,*
*Frere aiſné des impairs, propre au grand Roy des Rois,*
*Où le nombre & non-nombre amoureuſement entre :*
*Nombre cheri de Dieu, nombre de qui le centre*
*Des deux extremitez s'eloigne également,*
*Et qui premier a fin, milieu, commencement.*
Le Quatre. *Le Quart, baze du Cube, & quantité qui pleine*
*Auec ſes propres parts acomplit la Dixaine,*
*Nombre du Nom de Dieu, nombre des Elements,*
*Des ſaiſons, des vertus, des humeurs, & des vents.*
Le Cinq. *L'Hermaphrodite Cinq, qui iamis ne s'maſſe*
*Auec vn nombre impair, qu'il ne monſtre ſa face*
*Tout au premier abord : car cinq doublé cinq fois*
*Ne fait que vingt & cinq, & quinze cinq fois trois.*
Le Six. *L'Analogique Six, & qui, par fait aſſemble,*
*Pour compoſer ſon tout, tous ſes membres enſemble.*
*Car trois eſt ſa moitié, ſa ſexte vn, ſon tiers deux,*
*Et l'vn, le deux, le trois ſont le ſix, ioints entre eux.*
Le Sept. *Que le critique Sept, le ſept maſle & femelle,*
*Nombre des ſeux errants de la voute eternelle,*
*Des clairs brandons du Pole, & du ſacré Repos,*
*Et qui tient, bien-heureux, le trois & quatre enclos.*
Le Huit. *L'Huit doublement quarré La ſacree Enneade,*
Le Neuf. *Qui des muſes comprend vne triple triade.*
Le Dix. *Le Dix, qui la vertu de tous nombres conioint :*
*Le Dix, qui fait la ligne, ainſi que l'vn le poinct,*
*La figure le Cent, le Mile vn corps ſolide :*
*Le Dix, qui redoublé peut du bord Atlantide*
*Nombrer la molle arene, & les flots agitez*
*Par le ſouffle orageux des Auſtres irritez.*
L'addition. *Cou temple comme ici pluſieurs ſommes eſcrites*
*L'vne ſur l'autre à plomb, ſont en vne reduites.*

Voy

Seed-plot of all that is, and ayme of Polymnie;
No numb'r and more then numb'r, on all-ſides ſo exact,
It hath in't all by powre, and is in all by act.
See here the Caracter, that ſignifieth [9] *Twaine*,
The firſt-borne ſonne of One, firſt numb'r and fath'r againe
Of heau'ns effeminate: See here of numbers Odde
That eldeſt brother [10] Three, which proper is vnto God;
Wherein no-numb'r and numb'r is ſweetly-kiſſing met,
Whoſe two extremities and cent'r are eau'nſtly ſet
Aſunder each from oth'r, a numb'r heau'ns fauour winning,
And firſt of all that hath both end, middle and beginning.
Heer's [11] Foure, baſe of the Cube, and that with one, two, three,
His own contents, amounts iuſt to the tenth degree; (three,
The numb'r of th'Elements, and of the name of feare,
Of Vertues, Honours, Winds, and ſeaſons in the yeare.
Heer's [12] Fiue, th'Ermaphrodite, which ne're is multiplide
With any numb'r vneu'n, but ſhewes it ſelfe in pride
Iuſt at the firſt Encount'r; as fiue times fiue we ſee
Full Fiue and twenty makes, and Fifteene, fiue times three.
13 Lo th'Analogicke Six, which, with his owne content,
Nor mounts aboue it ſelfe, nor needeth complement;
For three is halfe thereof, a third two, one, a ſixt,
And all the ſix is made of one, two, three, commixt.
Behold [14] The criticke ſeu'n, male, female, eu'n, & odde;
Containing three and foure, and call'd the Reſt of God,
The numb'r of cleareſt brands that fixt are neare the Pole,
And thoſe that guyrding heau'n with courſe vncertaine roule.
Heer's [15] Eight the double ſquare, [16] And ſacred nine lo (heere
The ſiſter-Muſes holds in triple-triple queere.
17 See Ten, that doth the force of numbers all combine;
As one ſets downe pricke, ten drawes in length the line,
An hundred broads the plaine, a thouſand thickes the bulke;
So by redoubling ten, the ballaſt of an hulke
Or all the ſand is ſumm'd vpon th'Atlantike coaſt,
Or all the ſwelling waues that angry winds haue toſt.
18 See here how diuers ſummes, each right o're other ſet,
Are altogeth'r in one by rules of Adding met;

La Souſtraction.
La multiplication.
La diuiſion.

*Voy comme d'vn grand nombre vn petit on extrait,*
*Comme vn nombre petit, multiplié, ſe fait*
*A peu pres infini. Et d'autre part aduiſe*
*Comme en mainte parcelle vne ſomme on diuiſe.*

2. Geometrie & ſa contenance.

*La vierge au front terni, la Nymphe au dos vouté,*
*Qui, triſte, contre terre a touſiours l'œil planté,*
*Et qui, comme on diroit, d'vne verge ſçauante*
*Imprime quelques traicts dans l'arene mouuante:*

Son habillement.

*Qui porte vn beau manteau de Torrents chamarré,*
*Recamé de fin Or, de cent fleurs bigarré,*
*Parſemé d'arbriſſeaux au verdiſſant fuellage,*
*Et frangé de l'azur d'une mer ſoufre-orage;*
*De qui les bordequins poudreux & deſchirez*
*Monſtrent qu'elle a couru les climats alterez,*

1. *Thine heau'nly furie.* That is *Inſpiration*; a word well taken among the Poets, who ſay, *Eſt deus in nobis, agitante caleſcimus illo.* The Prophets alſo, ſwayed by the Spirit of God, had their extraordinarie motions, extaſies, and rauiſhments; which were holy poſſeſſions and inſpirations: yet ſuch ſuffred not the inſpired ſeruants to wander from the way of truth; howſoeuer they had their ſpirits then raiſed farre aboue condition of all worldly things. The Poet then craues that the holy Spirit might be preſent with him, after a ſpeciall manner, to raiſe him vnto the heauens, where he may learne to ſing worthy ſo great a ſubiect, as he now takes in hand. The Muſes are all ſiſters of *Vrania*, whoſe proper office is to treat of heauen and heauenly things. By *heauenly Syrens charmes*, he meanes the Harmonie of the Spheres; whereof hereafter. He ſaith alſo that our Elders, that is, *Adam* and his ſonnes, were taught, by the hand of God himſelfe, rules of the courſe of Heauen; that is, the knowledge of Aſtronomie: which is very likely, becauſe the wit of man was not able to attaine to things of ſo high a nature, without ſome extraordinarie helpe and fauour.

2. *Old Heber.* *Ioſephus* in his firſt booke of Antiquities, toward the end of the ſecond chapter, ſpeaking of the children of *Seth*, is of opinion that they firſt inuented Aſtrologie; and applied their mindes to know the courſe and motion of thoſe heauenly bodies: And to the end their inuention ſhould not be forgotten, or periſh before it was knowne, (*Adam* hauing foretold that all things ſhould be deſtroyed, once by water, and againe by fire) they erected two pillars; one bricke, another ſtone, the better to withſtand the waters; and graued, and ſet therein the records and rules of their inventions, for poſteritie to learne. The pillar of ſtone ſome ſay is yet to be ſeene in *Syria*. This doth *Ioſephus* report vpon heare-ſay: which the Poet termes an *old Tradition*, or *Cabala*. Thus *Joſephus* thruſts-in many things among his Antiquities, that haue no good ground, but are taken vpon truſt of the Caballiſts

and

How by abating here the leſſer numb'r is ſtride
From out the more; and here how ſmall ones multiplide
Waxe almoſt infinite: and then how counter-guided
Into as many ſmall the greater ſumm's diuided.
This Nymph that ſadly frownes, with back & ſhoulders bent,
And holds her ſtedfaſt eye ſtill on the ground intent,
And drawes, or ſeemes to draw, with point of skilfull wand
So many portratures vpon the mouing ſand,
In mantle of golden ground with riuers chamleted,
With many embroydred flow'rs all-ouer diuerſed,
Emboſt with little trees, and greeny-leaued ſlips,,
And edg'd with azur-frenge of ſome ſea bearing-ſhips;
It is Geometrie; her buskins duſty and rent
Shew well ſhe trauell'd farre, and o're the Climats went

and Rabbins; who neuer conſidering the maieſtie and ſufficiencie of holy Scripture, thought to helpe out and adorne it with fillets and labels of their owne. Many learned men thinke that *Noe* and his ſonnes had the Arts well ſetled in their mindes: and the Arke is a ſufficient proofe of *Noes* skill in Arithmetike and Geometrie: but the Reader may, if he will, aſcribe the inuention to *Noes* predeceſſors: ſo doth the Poet, following the opinion of *Ioſephus*. For the reſt, he giues the whole diſcourſe of Mathematikes to *Heber* and *Phaleg*; becauſe, the earth being in their time diuided, it was requiſite that theſe Arts were knowne, to be carried euery way for comfort and helpe of Colonies, in peopling the world. *Cylinderwiſe it lay.* (So I tranſlate) that is, along the ground like a roulle; ſuppoſing the waters had ouerthrowne it.

3. *Seth.* *Polidore Virgil*, in his firſt booke *de Inuentoribus rerum, chap.* 14. 17. 18. & 19. ſpeakes of the firſt finders-out of the liberall Sciences, alledging the teſtimonie of diuers Authors. But it came neuer into his minde to deriue all from the ſpring-head, as here the Poet hath done, who ſhewes, with great probabilitie, that *Adam*, being endowed with excellent knowledge of hidden things concerning both great and little world, taught it his ſonne and ſchollar *Seth*, and others that conuerſed with him; who alſo conueyed it ouer to their deſcendants. And this was not hard to be done, conſidering the long life of them all. So the true *Cabala* of inheritance left to poſteritie, was the inſtruction which they receiued one from other by word of mouth; and this might be ſo continued from father to ſonne, as it need not be grauen in brick or ſtone. But ſithence the Poet was content to ſet-out the opinion of *Ioſephus*, rather then his owne; Ile ſay no more againſt it. The meanes and order kept by *Seths* poſteritie, to continue the knowledge of the Mathematicks, was not all of one ſort; though the Poet propounds but one, which was very likely.

4. *Thus*

4. *Thus hauing ſaid, he went.* That is, *Heber.* Poets, miſſing ſometime the certaine truth, are wont yet to ſtand vpon that is likely; wherefore this our Author, hauing before ſpoke of the pillar of ſtone, which ſtood ſtill vpright, brings in *Heber* opening the doore thereof by a ſleight, and finding therein a burning lampe or candle. This ſecret of burning lamps of ſome vnquenchable ſtone, or other matter of that nature, hath beene vſed in the world long agoe; and proued true by diuers ancient ſepulchers found vnder the ground. *Solinus* in his 12. chap. ſaith there is in *Arcadia* a certaine ſtone of the colour of Iron, which once ſet a fire cannot be quenched, and therefore is called *Aſbeſtos*, which ſignifies as much. *Plutarch*, in the beginning of his booke *De ceſſatione Oraculorum*, ſaith as much of the vnquenchable lampe in the Temple of *Jupiter Hammon*; which was the moſt ancient, and of moſt renowme among the *Chamites*, who ſoone fell from the true Religion. *Plinie*, in the firſt chapter of his 19. booke, tells alſo a great maruaile of a kinde of linnen cloth which conſumes not in the fire. I thinke the immediate ſucceſſors of *Adam* and *Noe* had knowledge of many ſecrets in Nature, which we now would thinke incredible, impoſſible, or altogether miraculous, if we ſaw the experience thereof.

5. *As when a priuate man.* By an excellent compariſon the Poet here deſcribes the affection that *Phaleg* had to vnderſtand theſe things; and ſo makes way to his diſcourſe of the Mathemaiike Arts; which he faines to be ſiſters, and one much like another; becauſe they are all compoſed as it were of numbers, concords and proportions, which by Addition, Multiplication, Subſtraction, and Diuiſion, doe bring forth great varietie of rare and dainty ſecrets.

6. *My ſonne.* He ſhewes in few words the iuſt commendation of theſe Liberall Sciences, called here Virgins, becauſe of their ſimplicitie and puritie: Daughters of Heauen; becauſe they are placed in the vnderſtanding, the principall facultie of our ſoule, which is from Heauen; though the vnderſtanding adorned with Mathematikes, doe many times bring forth effects, which depart farther and farther from their ſpring-head; and ſo by little and little fall among the Mechanicks, or Handycrafts. He ſaith alſo further, that theſe foure Sciences are the faireſt, which that one Spirit iſſuing from two, (that is, the Holy Ghoſt, proceeding from the Father and the Sonne) did euer beget, or mans ſoule conceiue: he ſpeaks this only of ſuch gifts as the Holy Ghoſt hath imparted vnto men, for the maintenance of their ſocietie. For what were the life of man, if it had neither number, waight, nor meaſure; neither ſight, nor hearing well gouerned? as (needs) it muſt be while it wants the Mathematikes: whoſe due praiſe and profit enſuing, with what other Arts depend thereon, you may reade at large in the Prefaces before *Euclide*; eſpecially in one of *Chriſtopher Clauius*, and another of our Engliſh *Iohn Dee.*

7. *She there.* The learned differ concerning the order and diſpoſition of theſe foure Arts: ſome ſet *Geometrie* in the firſt place, *Arithmetickе* in the ſecond, *Muſickе* in the third, and *Aſtronomie* laſt. Others cleane contrary. Our Author hath followed the moſt receiued opinion. Reade *Scaliger* againſt *Cardan*,

*Cardan, Exer.*321. The chiefe thing is to conſider well the bounds and coherences of theſe Arts, that we neither confound nor ſeuer them among themſelues, nor mingle them with others: for, this doing ſometimes hath brought moſt dangerous errours both into Church and Common-wealth. To proceed: In this deſcription which the Poet makes of Arithmetikes both habit and geſture, we may ſee what is required to the right vnderſtanding that abſtract Arte; now adayes farre out of the way, or ſoyled with groſſe materials.

8. *Vnitie.* In fortie verſes, or thereabouts, the Poet hath ſet downe the grounds of infinite Arithmeticall ſecrets. He that will ſearch what the ancient and late Authors haue written, ſhall finde matter enough for a good thicke booke: I ſpeake here but briefly, ſo much as may ſerue for vnderſtanding the text, leauing the reſt to a larger Commentarie. Firſt, he calls *Vnitie*, or *One*, the root of all numbers; becauſe euery number, great and ſmall, ariſeth from *One*. Secondly, he calls it alſo the root of *Infinitie*; for the greateſt numbers, and ſuch as vnto vs are vncountable or infinite, what are they but multiplied Vnities? Thirdly, he tearmes Vnitie, *True friendſhips deare delight*; becauſe the faithfull louer delights in one onely, and ſeeks no more. Fourthly, *The renowme of Harmonie*; which tends to one ſweet conſort of diuers voyces. Fiftly, *The ſeed-plot of all that is*; becauſe by one ſpice or kinde, of man, beaſt, fiſh, fowle, &c. was filled the whole world. Sixtly, he calls it the *Aime of Polymnie*. I thinke by this he meanes the intent that all learned men haue, in their diſcourſes by word or writing, to tend alwayes to ſome one certaine point or end, as the only marke they aime or leuell at. Let the Reader finde out ſome better note hereupon; for mine owne ſcarſe contents me. Seuenthly, this *Vnitie* is ſaid to be *no number*; becauſe a number (taken as it is commonly for a name of multitude) is compoſed of many vnities: *and more then number*, becauſe it giues a being to all numbers; and thus it hath a power to comprehend all numbers, and is actually in all. Let vs adde a word more to the praiſe of *Vnitie*; God is one, and the Church, of many gathered together, is but one; yea there was but one Creator, one world, one man; for of him was the woman framed; one language before the confuſion of Babel; one Law, one Goſpell, one Baptiſme, one Supper of the Lord; one hope, one loue, one Paradiſe, one life euerlaſting. Concerning the diuers ſignifications of one, and other numbers in holy Scripture, I forbeare to ſpeake; becauſe the Poet makes no plaine mention thereof. But this I note further; that out of theſe verſes, ſo artificially couched together, nothing can be drawne, which may any way ſeeme to fauour their vaine ſpeculations; who goe about to build vpon numbers the rules of Religion; and ſuch as are of force to eſtabliſh or ouerthrow Common-wealths: and leaſt of all hath any ſupport or reliyance for Arithmanticall Cheaters, Magicians, and other like miſchiefes of the world; who abuſing the paſſages of holy Scripture, where numbers are vſed, thinke they haue found therein the way to foretell what is to come; or power to raiſe vp Spirits; and in a word, to practiſe many things vnlawfull; which the curious and profane haue taught by their bookes publiſhed in Print:

but let their names bee buried in euerlasting silence.

9. *Twaine.* The Pythagorians called the number of two or twaine, *Isis* and *Diana*; because as *Diana* was barren (saith *Plato* in his *Theætetus*) so Two, being the head and beginning of Diuersitie, and vnlikenesse, hath no such power, as other numbers haue. It is the father of numbers Euen, which the Poet calles effeminate, because they bring forth nothing; but are cause rather of the ruine of *Vnitie.* For, to diuide a thing, is to destroy it, as *Aristotle* argues very punctually in the eight Booke of his Metaphysickes. *Plutarch* in his Treatise of the Soules creation, saith that *Zaratas*, the Master of *Pythagoras*, called *Two* the mother of Numbers, and *One* the father; whereof he yeelds a reason, which our Author hath in a word.

10 *Three.* Some account *Three* the first of all numbers; for, as for *Two*, the *Pythagorians* doe not vouchsafe it the name of a number; but call it a confounding of *Vnities*, which are (to speake properly) no numbers, but the roots and beginnings of numbers. I will say nothing here of the praise of *Three*, set downe by *Plutarch* in his Treatise of *Isis* and *Osiris*, and elsewhere: nor yet what say the Poets; whose Chiefe hath this; *Numero Deus impare gaudet*; meaning not an odde number whatsoeuer, as *Fiue* or *Seuen*, but only *Three*, which is the first of all the odde numbers, and makes in Geometry, of three surfaces only, the first body that hath length, breadth, and thicknesse, called a *Triangle.* The *Pythagoreans* call this kinde of Solide *Mirum*; and in their purifications and washings, doe vse much the number of Three. *Virgil* also toucheth vpon this secret in the 6. of his *Æneids.* Thus, *Idem ter socios pura circumtulit vndâ*; and in the first of his *Georg.* thus, *Terq; nouas circum felix eat hostia fruges.* And *Ouid.* 2. *Fast.* thus, *Et digitis tria thura tribus sub limine ponit.* And in the 6. *Protinus arbuteâ postes ter in ordine tangit Fronde, ter arbuteâ limina fronde notat.* Infinite authorities haue we to this purpose: to name one, *Plinie* saith, (in translating, I searched out the place) *Nat. Hist.* 28. 4. *Ternâ despuere deprecatione in omni medicinâ mos fuit, atq; ex hoc efficacius adiuuare.* But for as much as this, and the like sauours of superstition and witchcraft, I leaue it; and forbeare also to shew further how curiously some apply this number vnto diuers mysteries of Religion; contenting my selfe onely to expound the Poets words. First, hee saith it is a number proper vnto *God*, and I thinke he meanes it of the holy Trinitie, *Father*, *Sonne*, and *Holy Ghost*, which is one true *God:* for of nothing else can it be said, that Three are One, and One is Three. Againe, he saith it is the eldest brother of all the Odde numbers, but of that wee spoke before. Thirdly, he saith that in this number *Three* is No number and Number well met. Then he saith further, it is a number well beloued of Almightie *God*; I translate it *Heau'ns fauour winning*; and it hath respect either to the fore-alledged place of *Virgil*; or rather to the effects that *God* worketh in his creatures, which would make a large Commentary: for the number of three hath beene obserued by some in the Order of Angels sent downe vnto Men; in Men themselues, in Sciences, in Vertues and other things so many, as can hardly be numbred. Moreouer, he saith the number Three hath a Center and two Extremities of equall distance one from another:

other: which is eaſie to be vnderſtood, for the Center of *Three* is the ſecond *Vnitie*, which is equally diſtant from the firſt and the third, and by this reaſon alſo is it the firſt of all numbers, that hath End, Middle, and Beginning, which is alſo very plaine to conceiue.

11 *Foure.* The Cube, or perfect Square body in Geometrie, hath a piedeſtall, or baſe of foure corners, and is the moſt perfect of Solide bodies, repreſenting ſtedfaſtneſſe, continuance and vertue; whereof came the prouerbe of *Homo quadratus*; not ſquare faced like the *Chinois* (*Trigault, in expeditione Ieſuitica*) but a man diſpoſed and dealing ſquarely; a man ſound, conſtant, and vertuous. Reade *Pierius* his Expoſition of this number, with the reſt, before and after it. I haue ſaid much thereof in my Commentaries vpon the Quartaines of *le Sieur de Pybrac.* Expoſ. 39. where he ſaith, that *Truth* is framed of a perfect *Cube.* Now to the reſt of our Poets words. Secondly then he aſcribes to the number of *Foure* this property, that with his owne contents, which are one, two, three, he makes vp Ten: this is plaine. Thirdly, he ſaith it is the number of the name moſt to be feared, that is, the name of *God.* For the *Hebrues* write the name of *God* with foure letters, and ſay it is vn-vtterable, and pronounce euer *Adonai* for *Iehoua*, which name the Diuines call *Tetragramaton. Iohn Reuclin* hath diſcourſed largely thereof in his *Cabala*, and in his bookes *de Verbo Mirifico.* Other Nations alſo haue giuen to *God* a name of foure letters. The Aſſyrians *Adad*, the Ægyptians *Amun*, the Perſians *Syre*, the old Romans *Aius*, the Greekes ΘΕΟΣ, the Mahumetans *Alla*, the Goths *Thor*, the Spaniards *Dios*, the Italians *Idio*, the Germans *Gott*, the French *Dieu.* I paſſe by the names *Adon, Adni, Iabo, Ieſu*; as alſo what ſome haue inuented vpon the names of *Cain, Abel, Seth, Enos*; for they haue written herein very much to little purpoſe. The Spirit of God would haue vs reſt vpon the ſubſtance of things, not vpon the number of letters vſed in their names. For the fourth commendation of this number, he ſaith it is the number of the Elements, to wit, the Earth, the Water, the Aire, and the Fire: whereof thus *Ouid. Metam.* 15. *Quatuor æternus genitalia corpora Mundus-Continet &c.* And in his firſt booke more diſtinctly: *Ignea conuexi vis & ſine pondere cœli Emicuit, ſummaq́, locum ſibi legit in arce. Proximus eſt Aer illi leuitate locoque. Denſior his Tellus, elementaq́, grandia traxit, Et preſſa eſt grauitate ſui. Circumfluus humor Vltima poſſedit ſolidumq́, coercuit orbem.* For the fift, he ſaith it repreſents the foure Seaſons of the yeare; the Spring, Sommer, Autumne, and Winter. For the ſixt, he compares it to the foure Cardinall Vertues, Iuſtice, Fortitude, Temperance, and Prudence. For the ſeuenth, to the Humours of Mans bodie, Bloud, Coller, Phlegme, and Melancholy. For the eight, to the principall Winds, Eaſt, Weſt, North, and South. Let me ſay moreouer, that the *Pythagoreans* (as *Macrobius* reports) had this number in ſo great eſteeme, that they were wont to ſweare by it.

12 *Fiue, th'Ermaphrodite.* So called, becauſe it is compoſed of the Femall *Two*, and Maſculine *Three*, which is the firſt Odde number. That which followeth, how this number multiplied alway ſhewes it ſelfe, is eaſie. *Plutarch* (*de Ceſſatione Oraculorum*) and vpon the Title of *Ei*, in the

Temple at *Delphos*, telleth great wonders of this number of *Fine*.

13 *Th'Analogicke Six.* Saint *Auguſtine* in his fourth booke, *De Trinitate*, and in his fourth booke alſo, *De Geneſi ad literam*; and *Hugo de S^to Victore*, in his booke, *De Sacramentis*, both ſay the number of *Six* is a perfect number, becauſe it is compoſed of his owne proper parts. For the Diuiſors of *Six* (beſides the *Vnitie*, which diuides all numbers by themſelues) as 1, is in *Six* ſix times, and ſo of the reſt) are 6, 3, and 2. Diuide then *Six* by *Six*, the *Quotus* is 1, diuide it by 3, the *Quotus* is 2, diuide it by 2, the *Quotus* is 3, that is a Sixt part, a Third, and a Second, which 1, 2, and 3, being put together, make vp againe the whole *Six*, which preoues it a perfect number. Other numbers (the moſt) thus examined, are found more or leſſe than their parts. As the Diuiſers of 10. are 10. 5. and 2. Ten is in ten once, Fiue is in Ten twiſe; two is in Ten fiue times, ſo the *Quotes* of Ten thus diuided, are 1. 2. and 5 which added make but eight, two leſſe than the number diuided. Whereas the Diuiſers of 12. being 6. 4. 3. & 2. The *Quote* of 12 diuided by twelue is 1. by ſix 2. by foure 3. by three 4. by two 6. and theſe *Quotes* 1. 2. 3. 4 and 6. make a Totall of 16. which is foure more than the number diuided. Some ſay then that, Six being the firſt perfect number, and anſwerable to his owne parts, therefore it pleaſed *God* to create the World in ſix daies, to ſhew that all was perfect; nothing more than need, nothing leſſe. So by good right is this number tearmed Analogicke, that is, proportionate, and anſwerable in all points to it ſelfe; as hath beene ſhewed.

14 *The Criticke Seu'n.* Firſt, the Poet calles *Seuen* a Criticke number, as much to ſay as *Iudging* of a matter. For that on the ſeuenth day Phyſitions are wont to iudge of a diſeaſe to life or death: though ſometimes, where a ſtrange and reſiſting nature is, they double the number, and awaite the fourteenth day; which is (as ſaith *Hippocrates* in his *Aphoriſmes*) the tearme of diſeaſes, that are ſimply acute or ſharpe. If the maladie paſſe this day, it is commonly ſeene that it continues to the one and twentieth, which is a third Seuenth. Looke what *Galen* ſaith in his bookes *De diebus Criticis*; and what *Cenſorius* in his booke *De die Natali*: as alſo what the Phyſitians hold concerning euery Seuenth and Climacterical yeare, as of the nine and fortieth, compoſed of ſeuen times ſeuen, and the ſixty three, of nine times ſeuen. In the ſecond place the Poet calles this number Male and Female, becauſe it is made of an Eauen and an Odde, three and foure: hereof ſee *Scaliger* in his 365. *Exer.* againſt *Cardan*. In the third and laſt place, he commends it for the number of the Planets, and of the holy Reſt-day; becauſe the *Lord reſted the ſeuenth day, and hallowed it.*

*Et les terroirs du Nord; eſt la Geometrie,*
*Guide des artiſans, mere de Symmetrie,*
*Ame des inſtruments en effect ſi diuers,*
*Loy meſme de la Loy qui forma l'Vniuers.*
Ses inſtrumẽs. *Ie ne voy rien qui poids, que compas, que meſures,*

*Que*

15 *Eight the double Square.* The ſmalleſt *Latus* of any Square-number is two, which multiplied by it ſelfe makes foure, and the ſame againe multiplied by the *Latus* two, is eight, which is the firſt *Cube*, and double the firſt Square. Some haue played the ſubtill Figure-flingers with the *Greeke* name of our Sauiour Ιησους, and found it to make 888. to wit, eight Vnities, eight Tens, and eight Hundreds; applying alſo thereto certaine Propheſies of *Sibylla*, but I leaue this ſubtill deuice, ſithence the Poet giues me no occaſion to handle it.

16 *And ſacred Nine.* So ſtiled for the number of the Muſes; though otherwiſe in Muſike this number makes a diſcord; and the Aſtrologers call it a ſiniſter number, and ill-betokening. In the *Theogonie* of *Heſiodus*, and in *Virgil*, where he ſpeakes of the nine turnings of the infernall Riuer *Styx*, ſome are of opinion that it repreſents the diſagreeing Complexions of Mans bodie. See the *Hieroglyphikes* of *Iohn Pierius* in his 37. booke.

17 *Ten.* Of this number *Ouid* in his booke, *De Faſtis*, ſpeakes very properly; *Semper aduſque decem numero creſcente venitur Principium ſpatijs ſumitur inde nouis.* But to our Poet, he ſaith it containes in it ſelfe the force and vertue of all numbers, either ſimply, or by multiplication; as it is plaine in the Text. Againe, he ſaith it is like the Line in *Geometrie*, becauſe it is the firſt that makes a length, for all that goe before it are expreſſed by ſingle Characters, as 1. 2. 3. 4. 5. 6. 7. 8. 9. and ſo ſtand like prickes or points not flowing to a Line: but Ten hauing alwaies one other Figure or Cypher ioyned vnto it, thruſts-out into length, and ſo makes (as it were) a Line in *Arithmeticke*: beyond which Line there is no proceeding, but by multiplying this Ten againe, and ſo forth to the greateſt number that can be giuen, which may ſurmount the waues, or ſands of the ſea. *Forcadel* in his *Arithmeticke*, and others, beſides thoſe of old, haue ſhewed the manner how. But *Archimedes* wrote thereof long agoe, and entituled his worke *De numero arenæ*. And ſurely by the multiplication of Ten it may be done. Let them examine or trie it that haue leiſure: or rather let vs all leaue this to him that made all things in number, weight, and meaſure; who onely knowes the the number of the Starres, with all things paſt, preſent, and to come.

18 *See here.* He ſpeakes of the foure fundamentall Rules of *Arithmeticke*, Addition, Multiplication, Subtraction, and Diuiſion; where-out doe ſpring an infinite ſort of braue and pleaſant ſecrets, which the Maſters of this Art haue plainly ſet-downe in their bookes. Sithence then the Rules aforeſaid are, or may be, well knowne to all men; I ſay no more of them, but goe on to conſider what our Poet ſaith of *Geometrie*.

Of North and Southerne Pole; painfull [19] *Geometrie*,
The guide of Artiſans, and mother of Symmetrie;
Life of thoſe inſtruments ſo diuers-vſuall
And law eu'n of the law that framed all this All.
20 *Behold her's nothing* elſe but compaſſe, meaſure, weight,

Ses effects & ouurages.
La Ligne.
Les Triangles.
Quadrangles & figures autres geometriques.

*Que regles, que niueaux, qu'esquierres, que figures.*
*Regarde comme ici iadis l'ouurier subtil*
*A tiré dextement vne ligne à droict fil:*
*Les Triangles guerriers, les maisonniers Quadrangles,*
*Et cent autres façons de formes à plus d'Angles,*
*Droits, mousses, ou pointus. Remarque en cest endroit*
*Celle-la, dont iamais le traict ne glisse droit:*
*Comme la limaceuse auec la serpentee:*
*Et la figure encor des sçauans tant vantee,*

Le Cercle.

*Le Cercle compassé, dont l'arrondissement*
*Est du centre par tout distant egalement.*

Les figures solides.
Le Rond, figure parfaite, & excellente entre toutes les autres, par diuerses raisons icy marquees clairement par le Poëte.

*Mesure ici de l'œil les figures Solides,*
*Cubes, Dodechedrons, Cylindres, Pyramides.*
*Admire ici le Rond, image de ce Tout,*
*Qui tout en soy compris, n'a ni milieu ni bout:*
*Perfection de l'art, & l'honneur de ses freres,*
*Merueille contenant cent merueilles contreres:*
*Immobile, & mobile: & conuexe, & creusé:*
*Oblique en son contour, & du droit composé.*
*Voy qu'il n'a pas si tost commencé sa quarriere,*
*Qu'il marche en haut, en bas, en auant, en arriere:*
*Et que d'autrui poussé ne se meut seulement,*
*Ains esmeut ses voisins de son esbranlement.*
*(Le Ciel en est tesmoin.) Qui plus est comme il semble,*
*Lors qu'il est en repos, de tous costez il tremble,*
*D'autant qu'il n'a qu'vn poinct pour baze & fondement,*
*Et que de toutes parts il panche iustement*
*D'vne de ses moitiez. Et toutesfois la Boule,*
*Sur qui nous habitons pendue en l'air, ne croule:*
*Car elle est le moyen des concentriques corps,*
*Qu'aucun angle ou forjet ne presse par dehors.*
*Les autres corps iettez dans le vague, figurent*
*Autres formes qu'ils n'ont: mais les traicts tousiours durent*
*Semblables en vn globe, à cause qu'il n'a point*
*Part qui ne soit pareille aux autres de-tout-poinct.*
*Puis apres tout ainsi qu'és loges Ambligones*
*Se rangent plus de corps qu'és maisons Oxygones,*

Vien

Rules, plommets, ſquiers, ſhapes: See vnd'r a line drawne (ſtraight

The ſoldiour Triangles, and th'architect Quadrangles,
With hundred other ſhapes of more increaſed Angles,
Sharpe, blont, or falling right; Loe here two crooked lines,
One like a crawling Snake, one like a Dodman twines:
Lo many crooked ſhapes, and here, of all the reſt
The Circle in fauour moſt with eu'ry learned breſt;
Whoſe roundell doth it ſelfe right-equally diſplay,
And from the Center ſtands like diſtant euery way.
21 *Here meaſure* with thine eye all manner *Cors-ſolids*,
The *Cubes*, *Dodechedrons*, *Cylinders*, *Pyramids*; (hend,
And wond'r here at the 22 *Globe*, which all doth compre-
So like the world it ſelfe, and hath nor mid, nor end:
The higheſt point of Art, and top of all his kynt
A maruaile that containes much counter-maruaile in't:
Moouabl' and immooubl', inward-bent and bent-out,
Compoſed of a ſtraight, yet crooked round about.
Behold, at any time when on a plaine 'tis throne,
It downe and vpward ſtirs, back, forward, all in one.
Nor ſtirs it all alone when cunning force it moues,
But neighbour mooubles proportionally ſhoues;
As by the heau'ns appears; nay more, though ſtill it bide,
It ſeemes to threat'n a fall and ſhake on eu'ry ſide:
Becauſe a point is all it hath for ſtanding-place,
And halfe on eu'ry ſide hangs o're ſo ſmall a baſe.
And much more wond'r it is how this great earthie ball
Whereon we dwell, ſans-baſe, hangs faſt and cannot fall
Amids the yeelding ayre: it ſelfe is (out of doubt)
The commyd bodies midſt, that are not preſs'd without.
All bodies other-ſhap'd, into the water caſt,
Make ſhapes vnlike their owne; but alway round do laſt
Th'impreſſions of a Round: becauſe it cannot ſtrike
With any diuers part, all are vnt'all ſo like.
Beſide as moe may ſtand in houſes Amblygons,
Then can in equall-bought of any Oxygons;

Becauſe

*Vien que les angles Droits, & les angles Aigus,*
*Vont moins eſlargiſſant leurs iambes, que l'Obtus :*
*Le Rond non autrement en ſa mouſſe cloſture*
*Contiendra plus de lieu que tonte autre figure.*
*Les autres corps choquez ſe rompent aiſément,*
*D'autant qu'on treuue en eux fin & commencement:*
*Qu'ils ont des aſpretez, des plis, des commiſſures:*
*Mais le Rond eſt ſans coins, ſans pointes, ſans ioinctures.*

La quarreure du Cercle & le redoublement du Cube.

*Sur tout, mon cher Phalec, bande ici tes eſprits,*
*Et compren deux ſecrets de peu de gens compris,*
*Nœuds cents fois renoüez, & cruelles tortures,*
*Qui ſans fin geineront les Eſcholes futures,*
*La quarreure du Cercle, & le redoublement*
*D'vn corps qui ſoit quarré par tout egalement.*

Certitude de la Geometrie, qui a inuenté mille vtilitez a la vie humaine.

*Plus durque dans l'airain tien pour iamais grauees*
*En ton fidele eſprit cent regles non prouuees*
*Par foibles arguments, par ſyllogiſmes vains,*
*Ains dont la verité ſe touche de nos mains :*
*Science ſans diſpute : & qui mere feconde,*
*De miracles nouueaux remplira tout le Monde.*

Les Moulins.

*Par elle le flot bas des ruiſſeaux fontaniers,*
*Comme les foibles vents, ſeruiront de Meuſniers,*
*Et le grain ecraſé dans la rouante preſſe*
*Payera ce qu'il doit à ſa chiche maiſtreſſe.*

L'artillerie.

*Par elle le boulet fumeuſement vomy*
*Par vn goſier d'airain contre vn mur ennemy*
*Broyera, tonnerreux, les rochers meſme en poudre,*
*Et rendra par ſon bruit contemptible le foudre.*

Le Gouuernail & equippage des nauires.

*Par elle les cerceaux d'vn fauorable vent*
*Tireront du Breſil iuſq'au riche Leuant,*
*Puis des flots Afriquains iuſqu'aux glaçons de Thyle*
*Vn Palais de Sapin, ou pluſtoſt vne ville :*
*Et le Pilote aſſis remuera promptement*
*Auec vn court leuier tout ce grand baſtiment :*

L'Imprimerie.

*L'Imprimeur en vn iour fera plus de volumes*
*Que le ſubtil trauail de mille doctes plumes :*
*Vne Grue à baſtir vaudra cent crocheteurs :*

Becauſe the ſharpe and right take not ſo large a ſtride
As cotner blunt; ſo doth the Round in cloyſter wide
More hold then all the reſt.

And other bodies breake
With eu'ry knock, becauſe they haue both bay and peake,
Beginning, end, and ioynts; whereas the bodie round
Is creaſtleſſe, cornerleſſe, and eu'ry-ſide-way ſound.
Son, ſummon here thy wits, and marke that few haue found,
23 The doubling of a Cube, and ſquaring of a Round:
Such hundred-folded knots, ſuch hidden myſteries,
As ſhall troubl' all the ſchooles of our poſterities.

24 Keepe faſter then in braſſe for euer grau'n in minde,
In faithfull minde, theſe rules, which thou ſhalt proued finde,
Not by vaine ſyllogiſmes or probable arguments;
But whoſe vndoubted truth appears eu'n vnto ſenſe:
An Art of certainties, whoſe euer-fruitfull wombe
With wonders new-deuis'd ſhall fill the world to come.
25 By her the gentle ſtreame, by her the feeble winde,
Shall driue the whirling preſſe, and ſo be taught to grinde
The graine of life to meale; that with increaſe it may
Vnto the ſparing Dames all that is due repay.
By her the braſen throat ſhall vomit Iron balles,
With ſmoake and roaring noyſe, vpon beſieged walles:
The force whereof ſhall rent the hardeſt rocks aſunder,
And giue more fearefull thumps then any bolt of thunder.
By her the borrowed wings of ſome aſſiſting winde
Shall beare from out Breſile vnto the rich Eaſt-Inde,
And to the frozen Sea from Affricks boyling flood,
A iogging towre, or eu'n a floating towne of wood:
Wherein the Pylot ſet ſhall with a leauer light
Moſt huge waights eaſily moue, and make all coaſt aright.
So ſhall one Printer worke more learned ſheets aday,
Then eu'n a thouſand hands of ready-writers may:
One Crane ſhall more auaile then Porters many a ſcore;

La Grue & autres machines.

Le Rayon & autres engins pour meſurer promptement toutes hauteurs, largeurs & profondeurs.

Les horloges.

Les images de bois parlantes artificiellement & autres inuentions merueilleuſes.

*Vn Rayon meſureur, mille ailez arpenteurs,*
*Pour partager la terre enclimats & ceintures,*
*Et la grandeur du ciel en huict fois ſix figures:*
*L'eau, le ſablon, la verge & des rouëts les tours,*
*En quatre fois ſix parts diuiſeront les iours:*
*D'vne image de bois ſourdra quelques parole:*
*Vn globe contiendra les miracles du Pole:*
*Les hommes ſe guidans par le vuide des airs,*
*D'vn temeraire vol trauerſeront les mers.*
*Et lon ne doute point, que ſi le Geometre*
*Treuue vn autre vniuers pour à ſon aiſe y mettre*
*Ses pieds, & ſes engins, que comme vn nouueau Dieu*
*Il ne puiſſe porter ce Monde en autre lieu.*

19. *Geometrie.* Shee is deſcribed as a Nymph that frownes, or hath a wrinkled forehead: becauſe the ſtudie of this Art is very painfull, and makes the ſtudent waxe old apace; and crookbackt alſo, by reaſon of their much ſtooping downward, to meaſure and compaſſe their plots. Shee is ſad and looks ſtedfaſtly on the ground: becauſe all hard works make men penſiue and full of care; *Geometrie* eſpecially, which cauſeth a man to fix his eye wholly vpon that he goes about. Shee hath a wand, or ſtraight rod, alſo in her hand, wherewith ſhee drawes certaine figures and ſhapes in the duſt, for that in this Art, aboue others, muſt be demonſtrations vſed, without which the Theoremes and Propoſitions cannot be vnderſtood. And for as much as Shee meaſures the whole Earth, the breadth and deepneſſe of Riuers, high Mountaines, low Valleyes and Mines, with pleaſant Medowes, proſpects of Seas and Climats from one end of the world to the other; therefore hath the Poet her ſo apparelled, as we ſee in his verſe. Furthermore She is called the Guide of Artiſans; becauſe they without her can doe nothing anſwerable to the expectation of an vnderſtanding eye: and in this reſpect alſo is ſhee called the mother of Symmetrie, or proportion, requiſite in all Crafts Mechanicall; yea the ſoule or life of all thoſe different inſtruments, which without due meaſure and proportion would doe more hurt then good, as we finde by experience. Whereas ſhee is called, *The law euen of that law which framed all this All:* the Poet herein expounds well that ſaying of *Plato*, That God exerciſeth *Geometrie* from day to day. This alſo *Moſes* well ſignifieth in thoſe words, *And God ſaw all that he had made was perfectly good*: and the Wiſeman in thoſe; *God made all things in number, weight and meaſure:* as indeed a man ſhall not finde any creature, ſmall or great, in heauen, earth, or Sea, that is not made (as it were) by the rounding-toole, weight-beame, and ſquire; by the compaſſe, leuell and perpendicular of an infinite wiſdome.

20. *Here's nothing elſe.* Firſt he ſhewes the tooles and inſtruments neceſſarie

And then a thouſand men one Staffe ſhall profit more
To meaſure-out the fields; to part th'earth into lines,
And all the cope of heau'n int' eight and fortie ſignes:
So ſhall the wat'r, and ſand, the Style and clock in towers,
Moſt euenly part the day to foure and twentie howers:
An Image made of wood ſome voice ſhall vtter plaine;
An artificiall globe heau'ns wonders ſhall containe:
Men through th'ayres emptineſſe their bodies peyſing right
Shall ouer-mount the Seas with bold-aduentring flight.
And doubtleſſe if the wiſe Geometer had place
To plant his engins on, and ſtand himſelfe in caſe
To ſtirre them aft'r his Art, ſo could he thruſt and ſhoue,
That like ſome pettie-god the world he might remoue.

ceſſarie for the practiſe of *Geometrie:* then draughts of one dimenſion, as of length only: to wit, Lines ſtraight, for Opticks and planting of Ordnance; and crooked, for mynes, wayes vnder ground, and Labyrinths; as we are taught by the ſtorie of *Theſeus* and *Ariadne*. Thirdly, ſhapes of two dimenſions; as of length and breadth alſo; to wit, Triangles for commanders in warre, to range their battailes thereby; Quadrangles, for building, becauſe they are moſt ſound and faſt-ſtanding; and other figures, wreathed, bulked, longer-one-way-then-other; Ovalls, Lozenges, and Rounds; all which are ſet-downe particularly in the Commentaries of *Candales*, *Pellitier*, *Clauius*, and others vpon *Euclide*.

21. *Here meaſure.* In the third place hee propounds certaine figures, called Bodies ſolide; becauſe they haue both length, breadth, and thickneſſe. As the *Cube*, foure ſquare euery way, like a dye; the *Dodecaedron*, of twelue corners or angles; the *Cylinder*, long and round like a rouller; the *Pyramis*, which hath three or foure corners in baſe, and but one aboue in point. Theſe foure, together with the Sphere (which is round through all dimenſions) are called the fiue Bodies regular; whereof *Euclide* and his Expoſitors haue ſpoken at large in their ſixt booke: as they haue alſo many propoſitions touching the ſame before.

22. *The Globe.* This is a kind of Geometricall Solide moſt excellent and perfect aboue all others; as all men, that haue written thereof, doe plainly declare: whom the Poet here alſo followeth. Their chiefe reaſons are, 1. That it hath the ſame faſhion and ſhape, that the world hath. 2. That it hath neither beginning, mids, nor end. 3. That it is moueable in place, and immoueable out of place. That it is concaue and conuex, which is as much to ſay, as Inbent and Out-bent, or cruſye and bulked; that it is made of ſtraight lines, meaning the diameters, and yet crooked round about, as is the ſurface thereof; that it mooueth euery way at once, vpward, downward, backward, forward, rightway, leftway; that it ſwayes and mooues with it, ac-

cording to proportion, all round bodies next it: This we may well perceiue by that heauen called *Primum mobile*, which drawes with it the firmament of fixed ſtarres, together with the ſeauen ſpheres of Planets: That, although it ſtand ſtill, as when the ſphere is laid on a plaine; yet ſeemes it to be in continuall motion, and euery way nods and threatens to fall, becauſe the baſe or foot it ſtands-on is but a point, from whence on euery ſide halfe hangs-ouer. This may ſeeme ſtrange then, euen where there is a foundation to reſt-on. Much more in the Earth, that hath no foundation to ſenſe, but hangs in the Ayre; whereof the Poet giues a good reaſon; becauſe it ſelfe is the reſting place, or middle point, of all the bodies concentrike, and round of it ſelfe, is not by any promontorie or corner forced from abroad. More ample reaſons hereof ſhall yee finde in the Commentaries of *Clauius*, *Funclinus*, *Schreckenfuſſius*, and others, vpon the Spheare of *Iohn* of *Hall-ſax*, commonly called *Iohannes de ſacro Boſco*; and in the Commentarie of *Millichius* vpon the ſecond booke of *Plinie*. 4. The Sphere is alwaies and euery where throughout like it ſelfe; ſo are not other bodies Geometricall. 5. As houſes that are blunt-cornerd, receiue more into them, then do the ſtraight or ſharp-cornerd; becaule theſe ſtride not ſo wide as the other: ſo the Sphere being (as it were) euery way blunt, containes more then any Geometricall bodie of other ſhape. 6. Other Solides are broken oft-times, by reaſon of their beginnings, ends, plights, knobs and ioynts: whereas the Sphere is voide of all thoſe; and therefore muſt needs be more perfect and ſound; as all Aſtronomers and Geometricians doe proue both by their owne experience, and to the view of others.

23. *The doubling of a Cube, and ſiquaring of a Round.* About theſe two ſecrets of Geometrie diuers learned men of our Age haue taken great pains; as well in their Commentaries vpon *Euclide*, as in Bookes and Treatiſes printed apart. But becauſe theſe matters doe require demonſtrations with diſtinct number and figure, it was impoſſible for me to ſet them downe here; and my ayme is at things of more vſe and profit. He that would be further ſatisfied herein, let him repaire to the learned Mathematicians, or to their Bookes ſet forth in Print. *Nicolas de Cuſa*, *Orontius*, *Cardan* in his worke *de proportionibus*, *Pelletier*, *Clauius*, & *Candales*, in diuers demonſtrations vpon

3. L'Aſtronomie ne peut eſtre bien veue que de ceux qui conoiſſent l'Arithmetique & la Geometrie.

*Or d'autant que ces deux nous donnent ſeure entree*
*Dans le ſainct Cabinet, où l'Vranie aſtree*
*Tient ſa ceinture d'or, ſes lumineux pendans,*
*Ses Perles, ſes rubis, & ſes ſaphirs ardans:*
*Qu'homme ne peut monter ſur les croupes iumelles*
*Du Parnaſſe eſtoillé, que guindé ſur leurs ailes:*
*Que quiconque eſt priué de l'vn de ces deux yeux,*
*Contemple vainement l'artifice des cieux:*
*Le ſculpteur a dreſſé pres de l'Arithmetique,*
*Et l'Art meſure-champ, l'image Aſtronomique.*

Elle

*Euclide*, haue largely diſcourſed vpon theſe Secrets, and others drawing neere vnto them.

24. *Keepe faſter.* The Theoremes, Problemes and Propoſitions of Geometrie, contained in the bookes of *Euclide* are moſt certaine, and out of all controuerſie, among people endued with reaſon; as the Expoſitors of this Author doe plainly ſhew. Howbeit the Sceptikes and Pyrrhonians, both old and new, do oppoſe them. But the Poet ſimply conſiders the truth of things, reiecting all Sophiſtrie; which deſerues not to be diſputed withall, eſpecially when it denies principles; and ſuch as theſe, whereby Geometrie hath filled the whole world, and that but a hundred yeares ſince, with an infinite ſort of rare and admirable inuentions.

25. *By her the gentle ſtreame.* For proofe of that laſt point, he brings in 1. The vſe of Wind-mills and Water-mills. 2. Artillerie. 3. The Saile, maſt, ſterne, and other furniture of a ſhip. 4. Printing. 5. The Crane or wheele, deuiſed to draw or lift vp great ſtones to a high building; and other Engines, to command and beat downe pyles, planks and whole trees (if need be) into the earth vnder water. 6. The Croſſe-ſtaffe, or Iacobs-ſtaffe (as we call it) to meaſure the Earth, Ayre, Heauen and Sea, and vnder this may be compriſed all other inſtruments, which the Surveyours of Land, Camp-maſters, Geometers, Aſtronomers, and other men vſe to that purpoſe, or the like. 7. All kinde of howre-glaſſes, of ſand or water, Dyals of all ſorts, and ſounding clocks, to marke how the time paſſes both by day and night. 8. Certaine ſtatues and deuiſes of wood, which by meanes of ſundry gynnes of motion within them, haue beene made to pronounce ſome words of mans voice: whereto may be added the woodden Pigeon of *Archytas*, the Eagle and Flie of *Ioha de Montroyall*, the braſen head of *Albertus Magnus*, & the clock-cock of Strausburg. 9. The deuile of *Dædalus*, to flie in the ayre; which hath beene imitated ſince by others. In the tenth and laſt place he glanceth at the vaunt which *Archimedes* made, that he would moue the Earth out of place, if he had but elſewhere to ſtand. Theſe all deſerue throughly to be conſidered; but for the preſent I will content my ſelfe thus only to haue pointed at them. And ſo come to the third Image, which is Aſtronomie.

26 Now theſe two Arts becauſe they lead vs onward right
Into that ſacred tent where Vranie the bright
Sits guirt in golden belt, with ſpangles albedight
Of carbuncl' and of pearle, of rubye and chryſolite;
And that a man without the help of eithers quill
May neuer mount the twyns of ſtarrie *Pernas* hill;
But whoſoeuer wants one of theſe Eagles eies,
In vaine beholds the glore and fabrick of the skies;
Therefore this cunning Wryght hath neer Arithmetrie
And th'Art of meaſuring ſet-forth Aſtronomie.

Ornemens de l'Aſtronomie.

*Elle a pour Diademe vn argent è Croiſſant,*
*Sous qui iuſqu'aux talons à iaunes flots deſcend*
*Vn Comet allumé: pour yeux deux Eſcarboucles:*
*Pour robe vn bleu Rideau, que deux luiſantes boucles*
*Attachent ſur l'eſpaule, vn damas azuré,*
*D'eſtoilles, d'animaux richement figuré:*
*Et pour plumes encor elle porte les ailes*
*De l'oiſeau moucheté de brillantes roüeles.*

26. *Now theſe two Arts.* Without the helpe of Arithmetike and Geometrie (ſaith our Poet) a man is not able to reach vnto the excellencie of the third: as by the Aſtronomicall Inſtitutions appeareth moſt plainly.

27. *A ſilver-bright New-Moone.* Here is a fit dreſſe for Aſtronomie; The Moone her Coronet, becauſe of all the Globes of Heauen that is neereſt vnto vs; and vnder that, her traine is a Blazing ſtarre; becauſe that fierie Meteor, anciently thought to be engendred in the vpper region of the Ayre,

Les deux Globes, celui de ſa main dextre eſt le Terreſtre ou la Sphere du monde ou ſe voyent La Terre,

*Mais que ſont, dit Phalec, que ſont ces globles peints*
*Qu'elle nous ſemble offrir en eſtendant ſes mains?*
*Mon fils, reſpond Heber, ceſte figure ronde*
*Faite à cercles croiſez, eſt la Sphere du Monde,*
*Où la verte rondeur du terreſtre element*
*Retient le plus bas lieu comme vil excrement*
*Et mare de l'Vniuers, que la ſage Nature*
*Entoure obliquement d'vne perſe ceinture:*
*Ou plutoſt que la mer couure des toutes pars,*
*Si ce n'eſt quelques poincts confuſément eſpars.*

La Mer,

*Car l'ondeux Ocean ſe laiſſe aller, humide,*
*Dans les creux plus profonds de l'Element ſolide:*
*Et cerche en l'inegal de ſa vaſte rondeur*
*Le centre de ſon poids, & non de ſa grandeur.*

L'air, le feu. Les cieux des eſtoilles errantes & fixes ne peuuent eſtre peints. Ils ſont repreſentez par des Cercles.

*Là ſeroit l'air, le feu, les cieux des ſept Errantes,*
*Le plancher marqueté de platines brillantes,*
*Les mobiles plus hauts, & le ſeiour des Saincts,*
*L'vn ſur l'autre eſtendu, s'ils pouuoient eſtre peints.*
*Mais l'ouurier de ce Rond ayant feint en leur place*
*Dix circles embraſſans la celeſte ſur-face,*
*Les a repreſentez en vn globe creuſé,*

*Pour*

27 *A ſiluer-bright* new Moone ſhee wearcs for dyademe,
Where vnder to her foot ſhines downe with golden beame
A firie blazing ſtarre; two pyrops are her eyes,
Or flaming Carbuncles; her gowne is like the skies,
Blew damaske, all with ſtars and pictures beautifide,
And with two golden claſpes on either ſhoulder ty'de:
And for her plume or fan ſhee beares the traine and wings
Of bird whom nature deckt with ſhining ſtuds and rings.

and euer vnder the Moone, till of late it hath beene prooued, by the *Parallax*, to be ſometime aboue. By the two Carbuncles here ſet for her eyes, are meant two bright ſtarres: the blew damaske gowne embrodered with ſtars and pictures of liuing creatures, is the skie and Zodiack: the two golden claſps or buckles are the Poles: by the plume, or fan of Peacocks feathers, may be meant the ſtarrie firmament, or eighth heauen A deſcription very proper, and repreſenting the whole ſubiect of Aſtronomie.

28 *But what (quoth Phaleg)* mean theſe globes of diuers hew
Shee holds in hand, and ſeems to reach vnto our view.
My ſonne (quoth *Heber* then) this round ſhape ſet-out here
With circles ouerthwart, is of the world the Sphеare:
Where th'element of Earth made like a greenie ball,
The ſetled reſidence and cent'r of all this All,
Retaines the loweſt place; this the wiſe Naturante
With azure-wauie skarfe hath guirt-about aſſante:
Or (plaine to ſay) 29 The Sea doth cou'r all eu'ry where,
But only certaine parts diſparpled here and there.
For th'Ocean Tide he flowes and leaking finds a vent
Into the deepeſt holes of all th'erth-element;
And where her ouer-face hath any vnequall traite
Seeks-out the midder point not of his maſſe; but waite.
30 *Here ſhould th' Aire & the Fire*, & all the wandring ſeau'n,
The ſtarre-empowdred vaule, the higheſt-whirling heau'n,
And th'empyrean-ſelfe be one ore other ſet,
But that each vpper ſeene would ſight of th'vnder let.
Therefore in place of them the workman of this Round
Ten circles here hath made one ouer others bound,
And Armyllary-wiſe hath ſet-out their aray,

To

Il y en a six grands : asauoir.

*Pour nous guider là haut par vn trac plus aisé.*
*Entre les six plus grands, & qui d'vn pli contrere*
*Partent en deux moitiez le contour de la Sphere,*
L'Acquateur ou Equinoctial. *Le Cercle egale-nuicts est instement distant*
*De ces deux Gonds, qui vont tout le monde portant,*
*Aussi chaque flambeau, qui sous lui se tournoye,*
*Postillonne tousiours par vne longue voye:*
*Fait vne plus grand traite, & va plus vistement*
*Que tout autre brandon qui luise au Firmament:*
*Qui se rend paresseux, tant plus pres d'vn des Poles*
*Au son du luth de Dieu il poursuit ses caroles:*
*Et tandis que Phebus sous sa ligne conduit*
*Le char donne-clarté, la lumiere & la nuict*
*Marchent d'vn mesme pas, & la docte Nature*
*Les anne en tous pays d'vne mesme mesure.*

Le Zodiaque. *Ceſt autre, qui sous lui se couche de trauers,*
*Escartant ses pinots de ceux de l'Vniuers*
*Vingt & quatre degrez, est dit le Zodiaque,*
*Lice des vagues feux où Phebus tousiours vaque*
*A r'amener les ans, & changeant de maisons,*
*Cause le changement de deux fois deux saisons.*

Le premier Colure. *Ceſt autre, qui passant & par les Gonds du Monde*
*Et par les Gonds du cercle ou Phebus fait sa ronde,*
*Forme des angles droicts: &, courbé, va fendant*
*Delà le Capricorne, ici le Chancre ardant:*
*Des arrests du Soleil est nommé le Colure.*
*Car le Pere du iour rend morne son alleure*
*Aux poincts du compement, comme ne dressant pas*
*Au long, ains sur les flancs de la Sphere ses pas.*

Le deuxiesme Colure. *C'est autre, qui le coupe en egale distance,*
*Auecques le Belier, les Poles, la Balance,*
Le Meridian. *Est le second Colure. Et cestui le Mi-iour,*
*Qui ne fait dans le ciel en mesme poinct seiour,*
*Ains suit nostre Zenit, comme auec nostre veue*
*L'inconstant Horizon deçà delà se mue.*

L'Horizon. *Quant aux quatres petits: voici de ce costé*
Les 4. petis cercles sont. *Le Tropique hyuernal, là celui de l'Esté:*

*Et*

To lead vs vp on-high an eaſie and gainer way.

31 Among the greater Six, that with a counterplight — *Six great Circles.*
Doe halfe-diuide the globe, the circl' of match-day-night
Is iuſtly ſet betwixt the North and Southern pole, — *The Æquator.*
Which beare-vp, and whereon is turnd-about the Whole:
Now eu'ry lamp of heau'n that vnderglideth it
A longer iourney takes, and doth more wightly flit
Then any of all the reſt, who narre the Poles haue leaſure
Vnto the Lute of God to dance a ſlower meaſure:

And alway when the Sunne his giue-day charrot guides
Right vnder line thereof, and roweth not beſides,
The day and night goe euen, and cunning Nature than
In eu'ry country metes them out with equall ſpan.

32 This other couched here next vnd'r it ouerthwart, — *The Zodiacke.*
Whoſe poles doe from the poles of th'All warp-out apart
Some twenty foure degrees, is call'd the Zodiack,
The race of wandring flames: here *Phœbus* keeps his track
To bring-about the yeares, and monthly changing Innes
Procures the quarter-change of Seaſons double twinnes.

33 This other paſſing-through the poles both of the world — *The firſt Colure.*
And of the foreſaid wheele where *Phœbus* round is horld,
And framing angles euen on th'Equinoctiall rote
A th'onſide thwarts the Crab, ath'otherſide the Goat,
The Solſticial Colure is call'd, for *Phœbus* there
Runs ſlow, as not along, but ath'onſide the Sphere:

34 And this here croſſing that in ſpheryck angles eu'n — *The ſecond Colure.*
And running by the Ram, the Skoles and Axe of heau'n,
The ſecond is, and call'd the nigh-equall *Colure.*

35 And thi the circle of Noone, that neuer ſtandeth ſure, — *The Meridian.*
But with our Zenith flits: as alſo with our ſight
Th'vnſtedfaſt Horizon takes euery way his flight. — *The Horizon.*
Now for the leſſer foure, aſide th'Equator lie

36 The winter Tropick low, and ſummer Tropick high, — *Foure leſſe Circles.*

Le Tropique du ſolſtice d'hiuer.
Le tropique d'Eſté.
Le Cercle meridional.
Le Cercle Septentrional.

*Et plus pres des Pinots de la Sphere doree,*
*Ici le cercle Auſtral, là celui de Boree:*
*Cercles, qui ne paſſant, comme on void, à trauers*
*Du poinct qui ferme, ſert de centre à l'Vniuers,*
*Ains faiſant de la Shere inégales parcelles,*
*Entre eux & l'Equateur demeurent paralleles.*

Le globe en la main gauche, eſt le Celeſte, repreſentant les eſtoilles du pole arctique & antrarctique.

*La Balle qu'elle tient en ſon ſeneſtre poing,*
*Eſt le portrait du Ciel. Car encor que de loing*
*L'Art ſuyue la Nature, ici les belles ames*
*Admirent les beautez du lambris porte-flammes.*

Figures attribuees aux eſtoilles par les Aſtronomes.

*Hé Dieu quel plaiſir c'eſt, qu'en tournant lentement*
*L'abregé rayonneux du doré firmament,*
*On void comme paſſer d'vne ſuperbe ſuite*
*Les luiſans bataillons du Celeſte exercite.*
*L'vn eſt armé de traicts & d'arc & de carquois,*
*L'autre de coutelas, & l'autre de long bois.*
*L'vn chet & l'autre aſſis dans vn coche ſe roule*
*Sur l'airain azuré de la flambante Boule.*
*L'vn eſt des gens de pied, l'autre marche à cheual:*
*L'vn deuant, l'autre à dos: l'vn à mont, l'autre à val.*
*L'ordre eſt en ce deſordre: & leur paiſible guerre*
*Engroſſe l'Ocean, & feconde la terre.*

Aſpects diuers des corps celeſtes.

*Ie ne les voy iamais s'entr'œillader à part,*
*En triangle, en quadrangle, en ſextile regard:*
*Or'doux, ore malins, qu'en vn pré ie ne penſe*

Comparaiſon.

*Voir des paiſans galliards vne laſcive danſe,*
*Où l'vn & l'autre ſexe alegre, s'eſiouit,*
*Où l'vn file apres l'autre, où l'vn pied l'autre ſuit,*
*Où l'vn d'vn œil ami gnigne ſur ſon eſpouſe,*
*L'autre va deſcochant vne fleche ialouſe.*

Obiection de Phalec, penſant que Dieu ait imprimé au ciel ces diuerſes figures ſelon qu'elles ont eſté imaginees par les

*Mais pourquoy, dit Phalec, le Tout-beau, qui ne fait*
*Cà bas rien qui ne ſoit en beauté tout-parfait,*
*Imprima dans les pers de la voute ſupreme*
*(Où doit auec l'Amour viure la Beauté meſme)*
*Tant de Monſtres hideux, tant de fiers animaux*
*Dignes concitoyens des eſprits infernaux?*
*Certes, replique Hober, la Diuine induſtrie*

And higher then the high is th'Artick circle pight; *The Tropicks.*
And lower then the low th'Antartick out of ſight.
Theſe foure miſſe common Centr'and wry-part heau'ns-high wheele; *The North Circle and the South.*
Each to th'Equat'r and each vnt' each is paraleel.

38 The Ball ſhee beares in left the portrait is of heau'n; *The Globe of heauen.*
For howbeit Arte we finde to Nature match vneuen,
Good wits yet ner'theleſſe thus alſo take delight
To view and maruaile-at the Vault ſo flamie-bright.
O what a pleaſure 'tis that turning ſoftly about
This ſtarrie briefe of heau'n we ſee as 'twere come out,
And with a ſtately traine before our eyes to coaſt,
The bands and banners bright of that all-conquering hoaſt!
One hath a quiu'r and bow, with arrowes quick-to-ſtrike; *Shapes giuen by diuers affect,*
Another ſwayes a Mace; another ſhakes a pike.
One lies along, anoth'r enthrond in ſtately chaire
Rowles-ore the braſen blew of th'euer-ſhining Sphaire.
Behold, ſome march afoot, and ſome on horſeback ride;
Some vp, ſome downe, and ſome before, behind, beſide:
Her's ord'r eu'n in diſord'r; and of this iarre doth come
Both vnto Sea and Land a plenty-ſwelling wombe.
39 I neuer ſee them looke one aft'r anoth'r askance
In tryangl', in quadrangle, or in ſextile agglance,
Sometime with gentle ſmile, and ſometime with a frowne,
But that me thinks I ſee the braue youth of a towne
All dancing on a greene; where each ſex freely playes,
And one another leads to foot the country layes:
Where one darts as he go'th a looke of Ielouſie,
Another throwes his Laſſe a louely glauncing eye.
40 Then *Phaleg* ſaid, how is't (Sir) that the Souerain-faire *Phalegs obiection concerning the ſtrange ſhape giuen by the*
Who naught vnſeemly makes in Sea, in earth, in ayre,
Yet on this heau'nly vault, which doth all elſe containe,
(Where ought delight her ſelfe and grace and beauty raigne)
Sets many a cruell beaſt and many a monſter fell,
That meeter were t'abide among the fiends in hell?
Sonne (anſwers *Heb'r*) indeed the curious hand of God

Astronomes: a quoy Heber respond proprement.

*Ne fait rien qu'auec art & iuſte ſymetrie:*
*Et ce qui meſme rend plus beau ceſt Vniuers,*
*C'eſt qu'il eſt haut & bas infiniment diuers.*
*Puis nos doctes parens, qui ſur ce rond ouurage*
*Des clairs Signes du ciel firent le beau partage,*
*Donnerent à chacun & les noms, & les traits*
*Qui vont ſymboliſant à leurs puiſſans effaits.*

Raiſon des noms donnez aux douze ſignes du Zodiaque.

*Il ont fait vn Mouton de l'Aſtre à double corne,*
*Qui veſtu d'Or frizé, des ans choque la borne,*
*D'autant que l'Vniuers ſous ſes tiedes chaleurs*
*Se pare richement d'vne toiſon de fleurs.*

1. Au Monton. *Du ſecõd vn Taureau d'autant qu'on couple à l'heure*

2. Au Taureau. *Les Taureaux, qui fumãts vont d'vne morne alleure*
*Seillonner la nouale: & renuerſant les champs*
*Reſaurbiſſent l'acier de leurs contres tranchans.*

3. Aux Iumeaux. *Et du tiers, des Iumeaux, d'autant que la quadrelle*
*Du doux fier Cupidon fait du maſle & femelle*
*Vn corps vraiment parfait: les fruits croiſſent beſſons:*
*Et qu'on void tout d'vn coup fleur & grain & moiſſons.*

4. A l'Eſcreuiſſe. *Au quart ils ont baillé le nom d'vne eſcreuiſſe,*
*D'autant qu'alors Phebus deuers l'Autan regliſſe,*
*Va comme elle en arriere: &, n'eſtant iamais las,*
*Sur vne meſme orniere il r'imprime ſes pas.*

5. Au Lyon. *A l'autre, d'vn Lyon. Car comme ſon haleine*
*Brule peſteuſement, la moiſſonneuſe plaine*
*Bluette ſous ceſt aſtre, & touſiours ſur les eaux*
*Le perruqué Soleil ſagette ſes flambeaux.*

6. A La Vierge. *Celui qui vient apres, eſt nommé la Pucelle,*
*A cauſe que la terre abomine ſous elle*
*Le regard amoureux du Soleil qui la cuit,*
*Et que ceſte ſaiſon, vierge, rien ne produit.*

7. A la Balance. *L'autre, le Trebuchet, pour raiſon qu'il balance*
*La clarté guide-peine, & l'ombre aime-ſilence,*
*Le froid & la chaleur: & qu'au mois donne-vin*
*Le iour & nuict, peſez, demeurent ſur le fin.*

8. Au Scorpion *L'autre, le Scorpion. Car ſous lui lon endure*
*Les premiers aiguillons, d'vne triſte froidure.*

*A l'autre*

Makes all by rules of Art, and nothing graceleſſe-odde; *Aſtronomers.*
And this eſpecially the world doth beautifie,
That both aloft and here is ſuch varietie. Hebers *anſwer.*
Yet more, our anceſtors that wiſely drew the lines,
And skoared firſt the Globe according to the Signes,
Gaue each a name and ſhape implying ſuch effects
As on all vnder-things they worke by their aſpects. *Reaſon of the names giuen to the Signes.*
For thy a Ram they made the Sunnes twyhorned Inne,
His curly-golden ſigne whereat the yeares begin. 1. *The Ramme.*
Wherevnd'r is all the land lukewarmed peece by peece
And puts on rich attire, a flowrie-golden fleece.
The next they made a Bull, for there they wont to yoke 2. *The Bull.*
The ſoftly-drawing ſteers that in a ſweaty ſmoke
Plow-vp the fallow grounds, and turning-ore the mould
Doe skowre the coulter againe that ruſt before had fould.
Twinnes of the third they made, where Loue that angry-ſweet 3. *The Twinnes.*
The male and female makes in one together meet
For eithers perfiture; when fruit in cluſter growes,
And all at once are ſeene both flowr' and graynie rowes.
The fourth a Crab, whereat this prince of wandring fires 4. *The Crab.*
A coaſt the South againe vntireably retires;
And backward (like a Crab) the way before he trode
Reprints with equall ſteps, and keeps his beaten rode.
The fift a Lyon fierce; for as the Lyons are 5. *The Lion.*
Of hot-infecting breath, ſo vnder this ſame ſtarre
Our harueſt glowes with heat; yea on the Sea and ſtreames
The Lyon-maned Sun ſhoots-out his burning beames.
The ſixt by their deuiſe the title hath of a maid,
Becauſe th'Earth like a Girle therevnd'r is ill apaid 6. *The Virgin.*
To beare the loue-hot looks that *Phœbus* on her flings,
And then, chaſt as a maid, no fruit at all ſhe brings.
The next hath of the Scoales, becauſe it ſeems to way 7. *The Ballance.*
The ſilence-louing night and labour-guiding day,
The Summer and the Wint'r, and in the month of Wines
Makes either ſide ſo eu'n, as neither more declines.
The next, becauſe we feele then firſt the Summer gon,
And ſting of Winter come, they call'd a Scorpion. 8. *The Scorpion.*

9. A l'Archer.
*L'autre retient la forme & le nom de l'Archer,*
*Qui cruel, nuict & iour ne fait que deſcocher*
*Sur les bois, ſur les tours, ſur les herbes fenees*
*Ses fléches de glaçons & de neige empennees.*

10. Au Bouc ou Cheurueil.
*De l'autre on fait vn Bouc: car tout ainſi que, pront,*
*De rocher en rocher le Bouc ſautelle à mont,*
*L'eſtoille au crin doré, l'ornement des Panetes,*
*Commence en remontant r'approcher de nos teſtes.*
*Et pour ce que le ciel ſous les ſignes ſuyuans*
*Semble touſiours pleurer, nos biſayeux ſçauans*

11. Au Verſeau.
*Ont peint vn Verſeur d'eau dans le lambris du Monde,*

12. Aux Poiſſons.
*Et puis deux clairs Poiſſons, qui flottent dans ſon onde.*

Autre raiſon, plus ſubtile.
*Que ſi tu ne te peux contenter de ceci,*
*On peut, mon cher Phalec, dire que tout ainſi*
*Que pluſtoſt que le Rien par vne voix feconde*
*Fuſt fait & la matrice & l'embryon du Monde,*
*L'exemplaire eternel, l'amant-conceu portrait,*
*Et l'admirable ſeau de tout ce qui s'eſt fait,*
*Logeoit Diuinement dans l'eſprit du grand Maiſtre,*
*Et l'Vniuers auoit eſſence auant ſon eſtre:*
*Ainſi le Trois fois grand tendant, ingenieux,*
*Du ciel eſclaire-tout le rideau precieux,*
*Le chargea de façon, & des futurs ouurages,*
*Ainſi qu'en vn tableau y peignit les images.*

Au ciel ſont les modelles de ce qui eſt en terre.
*Voici pas le crayon d'vn fleuue iaunifſant,*
*Qui par le bleu plancher, tortueux, va gliſſant?*
*Ici le Corbeau vole, ici l'Aigle ſe iouë:*
*Le Daufin nage ici, la Baleine ici nouë:*
*Le Cheual y bondit, l'ailé Cheureul y fuit:*
*L'ardent Taureau y fume, & le Dragon y luit:*
*Et l'air, la terre, & l'eau n'ont en eux choſe belle,*
*Qu'on en treuue là haut quelque inſigne modelle.*
*Meſme nos contelas, nos couronnes, nos traits,*
*Nos balances, nos dards, ne ſont que le extraits*
*Des ſaincts originaux, que Dieu par ſa parole*
*Eſcriuit pour iamais dans les liures du Pole.*

The next, in name and ſhape an Archer, bow in hand, 9. *The Archer.*
He ſhooteth day and night vpon the witherd land,
Vpon th'embattled towrs, vpon the tufted woods,
His arrowes fethered with Iſe and ſnowie ſoods.
The next they made a Goat, where, as in ſhaggie locks 10. *The Goat.*
The Goat is wont to clime and countermount the rocks,
Our goldy-locked Sun, the faireſt wandring ſtarre,
Remounting vp the Globe begins to come vs narre.
And in the latter ſignes, becauſe they ſaw a wet
And euer-weeping heau'n, our fathers wiſely ſet
One with a water-ſpout ſtill running o're the brim, 11. *The Water-bearer.*
And fiſhes there a paire which in the water ſwim. 12 *The Fiſhes.*
41 But if-ſo this (my ſonne) not ſatisfie thy minde, *Another more ſubtile reaſon.*
A man may well thereof ſome other reaſon finde:
As, that before the word of God made all of naught,
Before that breeding voice not only th'Infant wrought
But euen the wombe of All; th'eterne exampl' and plot,
The wondrous print of things, (now being, and then not)
On heau'nly manner lodg'd in th'Architects foreſeeing;
And thus, before it was, the world it had a being.
So firſt the great Three-One with drift ingenious
Diplaid of ſhining heau'n the curtaine precious;
And, as vpon a ſlate, or on a painters frame,
The ſhape, of things to-be, portrayed on the ſame.
Loe, is not here the draught of ſome gold-ſandy brooke *On the heauens are the models of all on earth.*
That on this azure ground glydes (as it were) acrooke?
There ſoftly fannes a Rav'n, here ſwiftly an Eagle driues;
There walloweth a Whale, and here a Dolphin diues:
A Dragon gliſters here, a Bull there ſweating frets;
Here runs the light-foot Kid, and there the horſe curuets:
What thing ſo goodly abides in ayre, at ſea, aground,
But ſome right ſhape thereof in heau'n aloft is found?
Our ballances, our crownes, our arrowes, darts and maulles,
What are they but eſtreats of thoſe originals
Whereof th'Almighty word engroue the portraiture
Vpon the books of heau'n for euermore t'endure?

28 *But what (quoth Phaleg.) Phaleg* asketh *Heber* concerning the two Globes that *Aſtronomie* held in her hands. *Heber* makes anſwer that in her right hand is the Globe of Sea and Earth: and becauſe there-ouer could not be painted the Elements of Aire and Fire; nor ouer them the heauens of Starres wandring and fixed; the *Primum mobile*, and Empirean; they are all here together repreſented by ten Circles, whereof I ſhall ſpeake hereafter: but firſt concerning the Seas interlacement with the Earth, to make one Globe.

29 —— *The Sea doth couer all euery where,*
*But onely in certaine parts diſparpled here and there.* All the points hence ariſing to be conſidered, may be drawne to eight Articles. 1 Concerning the diuers names of the Sea. 2. Concerning the place or Channell thereof. 3. To ſhew the parts thereof, and whether it compaſſe the Earth, and how. 4. Why it is not encreaſed by the waters continually falling into it. 5 Concerning the Ebbe and Flow. 6. Why the Sea-water is ſalt. 7. Of the Enterlacement of the Sea with the Land. 8. Whether the Earth be round or flat. Of them all in order.

1 For the Names of the Sea, it is called of our Poet, *Th'Ocean, Neptune, Neree*, and *La-Mer*. Some thinke this laſt was drawne from the Latine *Amarum*, becauſe the Sea-water is ſalt and bitter. Why not rather of *Mare*, which commeth of *Marath*, ſignifying the ſame? The word *Ocean* hath diuers Etymologies. For *Suidas* holds the Sea ſo called of a priuatiue turned into ω, and χέω *diuido*, becauſe the waues thereof ſo follow one another, as they cannot be ſeuered. Others deriue it of ὠκὺς, that ſignifies Swift; becauſe the Sea hath ſo quicke a continuall motion. The other two names are meerely poeticall, and vſed by a *Metonymie*.

2 Now concerning the place or Channell of the Sea: It is ſaid in the 33. *Pſalme*, That *God hath gathered the waters together as into a veſſell, and heaped them vp as a treaſure:* Whereto not vnlike is the Philoſophers opinion; that the Earth is the Center of the world, girt and compaſſed (though here and there vncouered) by the Sea; which alſo falles-into, and filles-vp the hollow deepes thereof; and ſo becomes a huge maſſe and treaſure (as it were) of waters, from whence the Diuine prouidence drawes innumerable Riuers, to runne thorow the vaines and ouer the face of the Earth. And further, that the Sea is not only the receptacle of all riuers thereinto falling; but is alſo the great ſtore-houſe of waters, both for the Earth, and Sunne; which haling-vp the ſteeme of waters from Sea, to mid region of the Aire, makes thereof diuers Meteors, but moſt ſtore of Raine. Our Terreſtriall Globes, and the report of Pilots and Nauigators, that within this hundred yeares haue trauelled all Seas, make-good that is ſaid of the great bed or channell of the waters. And thereto alſo accords that which *Ouid* hath, 1. *Metam.*

*Tum freta diffundit rapidiſque tumeſcere ventis.*
*Juſſit, & ambitæ circundare littora terræ.*
Then ſpred the Seas, them bad with boiſtrous wind
To ſwell, and all the Shores of Earth imbind.

3 Whereas

3 Whereas it hath beene aforeſaid, in ordering the Elements, that the Water is aboue the Earth; this breeds a ſcaire to the third Article: for if the Sea lye higher then the Land, and doth the ſame round about enuiron; how comes it to paſſe that the Land is not ouerflowed thereby? Conſidering this Element is not eaſily kept within bounds; but of a moiſt and flowing nature, ſtill running downward. But this is before anſwered in the ſecond Article, where it is ſaid, that the Sea is gathered together on a heape to a large compaſſe; ſo as the parts thereof next the land, tending toward the proper Center of their whole maſſe, draw not from, but rather to the Sea; which hath for maine bed or channell that large extent of the Eaſt & Weſt Ocean: where, what doe we ſee (to ſpeake of) but waters? For a few Iſlands, here and there ſcattered, are nothing to the huge waſtenes of the Sea. And that is moued three kinde of waies: One way, as it is Water; another way, as it is the Sea; the third, as it is accidentally forced by the winds. Of the later I will not here ſpeake, but of the two former together. It is the nature, indeed, of all water to runne downwards; but the Sea, as well in proper channell (where it is hoiſed farre aboue the land) as alſo in the parts and armes thereof, hath ſet-limits and bounds which it cannot paſſe. For ſo Almightie God the Creator hath ordained; who *ſhut the Sea with doores, when it brake forth as if it had iſſued out of the wombe*, Iob. 38. 8. *Who bound the Sea with Sand, by a perpetuall decree, which it cannot paſſe; and though the waues thereof toſſe themſelues, yet can they not preuaile; though they roare, yet can they not paſſe ouer it*, Ier. 5. 22. and diuers like places there are in holy Scripture. Now, whereas the Sea and Land doe make one Globe together, certaine it is that the higheſt part of the Land is commonly furtheſt from the ſea, as plainly appeares by the current of Riuers; and the higheſt of Sea furtheſt from Land. This alſo is proued by diuers of the learned, and men expert in Nauigation; who ſay, that comming to land, they perceiue the Sea ſtill to decline, and that vnder the Equator it is higher than in any place elſe: the reaſon is (I thinke) becauſe there it hath in ſurface the largeſt compaſſe, and higheſt Arch of a Circle, or Globe; as appeares by the Card. How then doth the Sea compaſſe and enuiron the whole Earth? Firſt by the great body thereof, which is the Ocean; then by the Midland-ſea, the Sound, and other like Bayes; by the Cimbrian, Arabian, Perſian Gulphes; and many other little Seas and great Riuers; which are to that bodie, as armes, legges, vaines and haire, whereby it is ioyned to the Earth. The particulars of both are plainly ſet forth vnto vs, both in our globy and flat Mappes of the world; that I need ſay no more of them.

4 For the fourth Article we muſt conſider this; that the Earth ſo enuironed with the Sea is a ſpongie & porous body, full of channels & conduit-pipes; both neare her ouer-face, and thorow her inner parts euery way: whereby it comes to paſſe, that all the great ſtreams ariſing of little ſprings and fountaines farre from Sea, and, before they come there, encountring and bearing with them an infinite company of land flouds, brookes, and ſmall tides; yet encreaſe not the Sea; which affords ſo much water to the

whole Earth by her secret waies afore-said. As for the Snow and Raine, which falleth sometime in great plentie, to encrease the waters: this is but an exchange that the Aire still makes in paying that againe which it borrowed of the Sea. Yet aboue all is the power and wisdome of God the Creator to be thought-on, who by his onely will and command keepes so the waters heapt-together in his great Magazin of the Sea; which otherwise, both by reason of their nature, and daily encrease, would ouerflow all, as they did before God commanded the dry-land to shew it selfe: then fled they at the voice of their Maker, as it is said in the 104. Psalme, *And beholding the shore stopt their course there; yea ran againe backward, as fearing their Master.*

5 Hereupon it falleth out fit, that I speake somewhat of the Seas Ebbe and Flow. This is the right and proper motion thereof, considered, not as water, but as the Sea. The Poet in the third day of his first weeke, shewes diuers opinions concerning this Ebbe and Flow. Some thinke that when the waters were first commanded to retire and shew the dry-land, God gaue them this perpetuall motion; which as a ballance, whereof the Equator is beame, doth rise and fall without ceasing; and hath this vertue from the Primouable; and shall continue it to the worlds end. But the learneder sort hold the Moone, by her diuers apparitions of waxing and waining, to cause this motion of the Sea. Whereunto the Poet also, in place aboue-quoted, seemes to encline. Some say also the Sunne helpes it forward, and breeds great alteration in the masse of waters, by his great heat and brightnesse: because it is obserued that alwaies, when the Sunne and Moone are in coniunction, the Seas Ebbe and Flow is greatest: but this also comes specially by the Moone; as by some reasons here following shall further appeare. The holy Scripture indeed here, as all-where else mining the wonderous order of Nature, teacheth vs to lift vp our thoughts to God the Creator; who stirres and stayes the Sea, how and when it pleaseth him: yet may we say neuerthelesse, that herein he commonly doth vse the seruice of second causes; though keeping still to himselfe the soueraigne authority ouer them all; so as he can hinder, change, and vtterly destroy them at his pleasure. With this acknowledgement consider we these Inferiour causes. *Plutarch* in his third booke of the Philosophers Opinions, Chap. 17. shewes what they thought of old time concerning the Tides and alterations of the Sea. Some (he saith) ascribe the cause of them to the Sunne and Winds; others to the Moone; a third sort, to the high-rising of waters in generall; a fourth, to the swelling of the Atlanticke Sea. Now he distinguishes the motion into three kinds; to wit, the Streame, and that is naturall; the Floud, and that is violent; the Ebbe, and that is extraordinarie. As for the Floud, it is a motion of the Sea water, rising and falling twice in foure and twentie houres; whereby the Sea is purged and cleansed, by certaine periods answerable to the rising and setting of the Moone. It is in the maine Ocean, open to the winds, that the floud is strongest, but appears chiefely by the shore-side, & where it is not checkt or staid by some Islãds. The Midland Sea hath not the Tide: In the Adriatike and other like Bayes there

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is ſcarſe any. The Baltique hath none at all; becauſe it is ſo ſtraightned and bound with land euery way, and is ſo full of Iſlands. If the Moone be in the waine, or paſt the firſt quarter, the Tide is euery where weake; but neare the new Moone, or full, it waxeth very ſtrong: and this is held to be the reaſon, becauſe this Planet being ſo neere vnto vs, and hauing Dominion ouer all moiſture, encreaſeth the waters, and drawes them to and fro, as ſhe riſeth or ſetteth: for where ſhe ſetteth vnto vs, ſhee riſeth vnto the other Hemiſphere. The Ebbe and Flow is ſometime more ſlow and gentle, ſometime more ſwift and violent, according as the Moone waineth or waxeth: but herein muſt we note alſo the diuers ſeaſons of the yeare; together with the winds, which helpe or hinder much the Tides, and cauſe them to runne more ſwift or ſlow. This power hath the Moone by motion of the Primouable; which maketh her riſe and ſet, as the Sunne and other Starres doe, in the ſpace of a day. When ſhe riſeth, the ſea begins to ſwell, till ſhee come to the Medridian or Moone-line of any place; and from thence abateth all the while ſhe is tending to the ſet: then the Sea deſcends with her, till ſhe come toward the Counter-Meridian; where the water is againe at the higheſt, and falles till ſhe riſe againe to this our Hemiſphere. So whereas the Tides keepe no certaine hower, but are ſometime ſooner, ſometime later; the cauſe is, that, though the Moone be whirled about with motion of the Primouable; yet, hauing proper motion in latitude of the Zodiacke, thwarting that other, ſhe riſeth not alwaies at the ſame time, nor in the ſame Signe, nor with the ſame light and diſtance from the Sunne; nor with the ſame coniunction and aſpect of other Planets and fixed Stars: all which cauſe a difference, and are ſome more, ſome leſſe diſpoſed to the encreaſe of waters. And theſe Sea-waters doe alſo much differ in nature: Some are cleare and purified, and haue roome enough; theſe flow moderately, but higher; others muddy, thicke, and kept in with ſtraights; which runne with more violence, though not with ſo high a Tide. This hath God appointed to cleanſe and preſerue the waters: for in time of calmes they grow ranke, and the Sea ſends vp ill vapours; being the great ſinke (as it were) of corrupt matter, which is to be incumbred and cleanſed by the Tides and winds. Theſe alſo doe ſerue for Nauigation; but chiefly to magnifie the Creators wonderfull power; when wee ſee thereby, and conſider how truly it is ſaid in the Pſalme 107. 23. and 24. *They that goe downe to the Sea in ſhips, and occupie their buſineſſe in great waters, doe ſee the workes of the Lord, and his wonders in the deepe, &c.* For that huge maſſe of ſalt-water yeelds it ſelfe captiue (as it were) to the Moone-beames, and thereby is eaſily commanded. I will enter no further into the cauſe of this Miracle, but, leſt I be too long in theſe notes, leaue thoſe to ſearch it deeper, that are more able.

6 Concerning the bitter and ſaltneſſe of the Sea-water, *Plutarch* hath ſpoke thereof, in his booke of the Philoſophers Opinions, 3. 16. ſee what he ſaith there; and in the ninth queſtion of his firſt booke of *Table-talke*, and in the firſt queſtion of his *Naturall cauſes*. *Ariſtotle* in the 23. Section of his *Problemes*. *Plin.* in his ſecond booke, from the 97. chap. to the 101.

where he aſſoiles the moſt obiections that are made concerning this point of the Sea: but eſpecially in the 11o. he aſcribes there to the Sunne the Saltneſſe of Sea-water at the top, not at the bottome. With him agrees *Mellichius* vpon the ſame Chapter of *Plinie*: *Garceus* in the 36. Chapter of his *Meteorologie*: *Daneus* in his *Chriſtian Phyſickes*, 2. 11. And *Velcurio* in his Comment vpon *Ariſtotles Naturall Philoſophie*, 3. 7.

7 Of the ſeuenth Article enough hath beene ſaid in the third, and the Terreſtriall Globe and Mappes doe make all very plaine.

8 There reſts, for the eight Article a word to be ſaid concerning the forme or ſhape of the Sea; whether it be round or flat. That which hath beene afore-ſaid, ſhewes plainly it is round; but neither in it whole ſelfe, nor parts: how then? Only as it is enterlaced with the whole body of the Earth, and hath for bed the great deepe. If any be ſo curious, as to ſeeke herein further ſatisfaction; let him reade *Scaliger* againſt *Card. Exercit.* 37. &c. So much for theſe eight Articles touching the Sea.

30 *Here ſhould th'Aire.* The Poet goes about here to range in proper place both the Elements and Heauens: to wit, The Earth loweſt, the Water next thereupon, then the Aire, then the Fire: next ouer theſe the ſeuen Planets, and aboue them the Fix-ſtar-heauen embraſed with the primouable; and ouer that the glorious habitation of Saints. This is the common opinion of Chriſtian Aſtronomie, agreed-on by moſt Writers both of late and former times. Some few, as *Copernicus* and his followers, gainſay it: but the Poet takes after that opinion, which is moſt likely and moſt receiued.

31 *Among the greater Six* The Tereſtriall Globe hath Ten Rings or Circles; ſix great ones; ſo called, becauſe they diuide the Sphere after the full compaſſe thereof into equall parts: and foure called leſſe, becauſe they diuide it into parts vnequall. The firſt of the great, here mined by the Poet, is the Equator or Equinoctiall, which I tearme *The Circle of Match-day night.* This Circle in euery part thereof is like diſtant from the Poles of the world: diuideth the Globe into two equall parts, and is the greateſt of all the Circles: by reaſon whereof it comes to paſſe that the Sunne and other Planets haue vnder this a ſwifter courſe than other of thoſe heauenly bodies: as contrariwiſe, they runne ſlower when they come nearer the Poles. And when the Sunne is vnder this Line, day and night is equall throughout the world, and that cauſed the name. There are two ſuch times in the yeare; the one called of the Spring the Vernall Equinox, about the eleuenth of March; the other the Autumnall of that Seaſon, and falleth commonly neare the thirteenth of September. For when the Sunne firſt entreth *Aries*, or *Libra*; then is he vnder the Equinoctiall, and ſtayeth as long aboue, as vnder euery Horiſon: that is, twelue houres a peece, halfe the naturall day. This and the reſt would better be vnderſtood with an Armillary Sphere in hand.

32 *This other.* The ſecond great Circle is called the *Zodiake*, which diuides the Equator into two equall parts, at the beginning of *Aries* and *Libra*, and the one toward the North, is called the Artick halfe, and the other

other, toward the South, the Antarticke halfe of the Equator. The Zodiake hath other Poles or Axelpoints, than thoſe of the world, and from them alſo diſtant 24. degrees: which alſo in the Globes turning draw out the Tropicke Circles of *Cancer* and *Capricorne*; whereof hereafter.

33 *This other paſſing-through.* The Aſtronomers imagine alſo two other great Circles, called the Colures, which a man may thinke doe ſtead the Globe no more than to hold the parts thereof together. For the office that ſome giue them to diſtinguiſh the Night-qualles and Sunſtaies, belongeth more properly to the Equator and Tropickes. The Poet here exactly deſcribes the firſt Colure, and ſaith it is drawne from one of the Tropickes to the other, to note the ſtaies of the Sunne, who comming thereto neere goes not ſo faſt as afore.

34 *And this here croſſing.* This is the deſcription of the ſecond Colure, that ſhewes the equall ſpace betwixt the two Equinoxes, or Eauen-nights of Spring and Autumne, and the two Solſtices or Sun-ſtayes of Summer and Winter. The word Colure comes of the Greeke, κολοβὸς ϑ οὐρὰ, which ſignifies curtolled, or cut off by the taile: becauſe onely one part appeares vnto vs, and the other is hid, and ſo ſaith *Proclus*.

35 *And this the circl' of Noon.* That is, the Meridian, which paſſing through the Poles, and our Zenith, or Crowne-point, diuides the Globe into halues, the one Eaſt, the other Weſt. It is called the Noon-line, or Meridian, becauſe alwaies when the Sunne by ſway of the Primovable comes thereto, at what time or place ſoeuer, then there it is Noone; and Noone is nothing elſe but the midday Naturall, or Artificiall: Whereupon it followes, that all Cities vnder the ſame Meridian ſtand alike diſtant from Eaſt and Weſt: and contrary-wiſe, if one be neerer Eaſt or Weſt then another, they haue not the ſame Meridian, but diuers. Th'arke then, or round parcell of th'Equator (reckoning from Weſt to Eaſt) which is betweene the Meridian of the Fortunate Iſles, and the noon-point of any place or Citie, is called the longitude or length of that Citie or place; and their Latitude or bredth is the Arke of their Noon-circle from th'Equator to the Crowne-point. Hence alſo ariſes the diſtinction of *Climats*, implied here in the word *Horiſon*, which moueth as farre as you will to North or South. The Ancient Aſtronomers (ſaith *Appian* in the 6. Chapter of his Coſmography) diuided the whole Earth into ſeuen Climats, or degrees of heat and cold: but we now obſerue nine, by reaſon of our late more exact diſcoueries. A Climate is a ſpace of the Earth betweene two paralels, or lines of Latitude, differing halfe an houre in Sunne-dyall one from other: for the Sunne drawing from the Equator toward the Poles, muſt needs make the daies vnequall. And ſo much is one Climat remoued from the Equator, as makes the daies there differ halfe an houre from the Equinox; from Day-and-night-eauen. Heere further is to be noted, that euery Climate takes name of ſome remarkable Citie, Riuer, Country, Iſle, or Mountaine, &c. From the Equator then to reckon Northward, the firſt Climate is called of *Meroe*, becauſe it runnes thorow the midſt of that Citie in *Africke*: the ſecond of *Siene*, a Citie in *Egypt*, vnder the Tropick of *Cancer*; the third, of *Alexandria*; the fourth, of

*Rhodes*; the fift, of *Rome*; the ſixt, of *Pontus*; the ſeuenth, of *Boriſthenes*; the eight, of the *Riphean* hills; and the ninth, of *Denmarke*: And Southward, the ſame with note of oppoſition, or relation; as the firſt is *Counter-Meroe*, the ſecond *Counter-Siene*, and ſo the reſt.

36. *The Winter Tropicke.* Hauing ſpoken of the ſix great Circles in the Sphere, he comes now to handle the foure leſſe; whereof two are called *Tropicks* or *Turnes*, one of Winter, the other of Summer. The Winter-Tropicke circle is made or drawne by the Sunne firſt entring into *Capricorne*; whereof it is called alſo the Tropicke of *Capricorne*, and falls out nigh the 12. of *September*, with the Winter Sunne-ſtay: for then the Sunne may goe no further from vs, but turnes againe toward vs; and thence hath this Circle the name: as alſo that other Tropicke of *Cancer*, which is the Summer Sun-ſtay, or Turnagaine of the Sunne then entring into *Cancer*, (about the 12. of Iune) and mounting no higher aboue our Horiſon.

37. The two other ſmall Circles, are the *Artick & Antartick*, both equally diſtant from the Equator, and eaſie to be obſerued in the Maps, both flat and round. They are imagined, for Aſtronomy-ſake, to be drawne by the Poles of the Zodiack mouing about the fixed Poles of the world; one at North, the other at South. That of the North is called the Artick or Beare-circle, of that Pole ſo neere a remarkable Starre in taile of the little Beare; I ſay ſo neere, becauſe, although it be commonly called the Pole-ſtarre, yet is it ſome foure degrees from the Pole: that of the South is called *Antartick*, becauſe it is oppoſite to the other Circle and Pole, and hath not (no more then the South-pole it ſelfe) as yet got any other proper name: though ſome that haue that way ſayled, haue obſerued, about the South-pole, one great and faire Starre called *Canopus*; and others take notice of foure, which they call the Croſſe.

38. *The Ball ſhe beares.* After deſcription of the Globe Terreſtriall, hee comes to the Celeſtiall, the Globe of Heauen; wherein are ſet downe, from either ſide of the Equator to the Poles, the ſundry Conſtellations, according to the diuers names and figures, which the Aſtronomers haue giuen them; to ſhew in what ſort they worke vpon the lower bodies on earth, and to make their poſtures and diſtances the better obſerued.

39. *I never ſee them-looks.* By a daintie compariſon he toucheth, in few verſes, vpon the chiefe point of Aſtronomie; concerning the Aſpects, influences, and wonderfull operations of the Setſtars and Planets; according to their ſundry coniunctions and diſtances (beſide their proper motions) cauſed by the heauens admirable whirling-about. To ſpeake of theſe, their aſpects, and glaunings one at another, in Triangle, Quadrangle and Sextile, whereupon the Aſtrologers make their diſcourſe and iudgement, would require a long Comment. Reade the third booke of the Diuinations of learned *Pencer*.

40. *Then Phaleg ſaid, how is't.* *Phaleg* (as the Poet makes him) imagining all theſe ſtrange & vgly ſhapes, which Aſtronomers haue deuiſed, were by the Creators ſelfe ſo drawne-out and limbed on the ouerface of heauen, asketh *Heber* the reaſons thereof: who nameth diuers, here cunningly ſet forth

forth by the Poet. The firſt is taken from the conſideration of Gods infinite wiſdome. who in the diuers proportions of ſo many bodies, hath engrauen moſt manifeſt arguments of his owne greatneſſe and power. The ſecond is, that the ancient Aſtronomers, well weighing the powerfull effects of theſe heauenly Signes, gaue them names moſt anſwerable to their properties As in the Zodiack (to omit the reſt) there is 1. the Ram, 2. the Bull, 3. the Twynnes, 4. the Crab, 5 the Lyon, 6. the Virgin, 7. the Ballance, 8. the Scorpion, 9. the Archer, 10. the Goat, 11. the Water bearer, 12. the Fiſhes. Of theſe *Marſilius Ficinus*, in his Comment vpon *Ficinus Platonicus* (3. *lib. Ennead.* 2.) hath in few words to this effect. The old Heathen Philoſophers did ſet the Ram firſt of all the Signes in the Zodiack, in honour of *Iupiter Ammon*, whom alſo they were wont to paint with two hornes on his head: The Bull followes next, becauſe when the Sunne comes there, the earth is fit for tillage: In third place, the Twynnes, for increaſe and multiplication of all things then ſpringing and engendring: After theſe comes the Crab, becauſe the Sunne in that Signe begins to recoyle and go backward: then the Lyon, becauſe there the Sunne is moſt hot and fiery coloured: then the Virgin, becauſe the earth at that time ſcorched with heat of the Sunne, is barren, or like a Maide brings forth no encreaſe: then the Skoales or Ballance, becauſe the Sunne therein weigheth (as it were) the day and night, and makes them equall: then the Scorpion, ſo called, becauſe the Sunne is there gone ſo far of, that the Ayre begins to ſting vs with cold: and therefore the rather next followes the Archer: ſo named for the piercing cold of his arrowes driuen with the wind. The Goat hath the next place, becauſe the Sunne there begins againe to raiſe vp himſelfe, as a Goat doth to brouſe: The two laſt are allotted vnto the Waterman & Fiſhes, for the much raine and moiſt ſeaſon of Ianuarie and February. Some ſay otherwiſe; that theſe Signes, and the reſt, had their names from the poſture of ſtarres in their ſundry conſtellations. Let me ioyne hereto (as it will beare the tranſlating) that which *Macrobius* hath in the firſt booke of his Saturnals, chap. 21. The Ægyptians when they would conſecrate an Image for the Sunne, they made it with the head halfe ſhauen and hairie on the right ſide. This haire kept-on doth import that the Sunne is neuer quite hidden, or hindred from his working vpon naturall things: but the ſhauen haire, whoſe roots yet are left, ſheweth that this glorious Planet euen when we ſee him not, hath power like haire to riſe and grow againe vpon vs. Hereby alſo they ſignified that time of yeare when the dry cloſe-powled (as it were) is at the ſhorteſt; which men of old time called the Winter-Sun-ſtay, in Latine *Solſtitium brumale*, of *Bruma*, drawne from βραχὺ ἦμαρ, Short day. Thence the Sunne thruſting vpward againe, out of the ſecret places where he lay (as it were) hid, enlargeth his courſe, and preuailes euen to the Sun-ſtay of Summer; which is counted his kingdome; and therefore the Egyptians haue conſecrated the beaſt that ſtands in Zodiack, where the Sunne hath yearely greateſt heat: and call that Signe of the Lyon, the houſe of the Sunne, becauſe the ſubſtance of that beaſt ſeems to be drawne from the nature of that Planet. For firſt he ſup-ſſeth

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all other beasts in force and heat, as the Sun doth other Starres: then as the Sun in the forepart of the day and yeare, hath his force still increasing till Noone or Summer, and then growes weaker and weaker till Set, which is the weakest part of the day; and Winter which is the weakest of the yeare; euen so is the Lyon made strong before, small and weake behinde. Moreouer, it is obserued, that the Lyon hath his eyes alwaies open and sparkling; as the Sunne with an open and vnweariable eye, lookes on the round world continually. Thus of that Signe, though all the rest also are held by good reason agreeable to the nature of the Sunne. To begin with the Ram; See the great agreement: For he, during the six moneths of Winter, vseth to lye on his left side; and all the rest, from the Spring to Winter againe, on his right: as the Sunne also, from the Equinox or Euen-night of Spring runs the right side-*Hemisphere*, and at the other Euen-night changes to the left: and for that cause *Iupiter Ammon*, the supposed Sunne-setting god of *Libya*, is fained to haue the hornes of a Ram; wherein lies the force of that beast, as the force of the Sunne is in his beames: The *Greekes* also call him κριὸς, a Ram, of κερας, a horn. Now, that the Bull hath some correspondence with the Sunne, the *Egyptian* Idolatry shewes it by diuers instances: one, that in *Heliopolis* (i. the Citie of the Sunne) they chiefely worship a Bull called *Nelros*, consecrate to the Sunne: Another, because the Citie of *Memphis* honours the Bullocke *Apis* for the Sunne: a third is, that in a stately Temple of *Apollo* at *Herminthi* they consecrate to the Sunne, and worship a Bull, which they call *Bacchis*, there famous for diuers miracles agreeable to the nature of the Sunne: for his haire growes backward contrary to the nature of other beasts; and therein they hold him like the Sunne, striuing against the course of Heauen: they say also that he changes his colour euery houre in the day. What to make of this I the Translator know not; except it imply the same that *Hermes Trismegistus* noted, when he saw in *Egypt* a beast dedicated to *Serapis*, make water twelue times of equall distance in a day; and thereby gathered that the day should be diuided into twelue houres, *P. Virg. de Inuent.* 2. 5. and this may haue relation to the Sunne: but I come againe to *Macrobius*. The Signe of Twinnes, which are taken for *Castor* and *Pollux*, that were thought to liue and dye by turnes, what may it better signifie then one and the same Sunne, sometime rising vpon our Hemisphere, sometime going downe to the other? The side-way crawling of the *Crab*, what better can it meane, then the Sunnes neuer straight, but side-way passing thorow the Signes; and here especially, where he begins to turne from aloft downeward? Of the *Lyon* we haue said already. The Signe of the *Virgin* with an eare of corne in her hand, what meanes it else, but the power and vertue of

Passant outre & pour aneantir les fables des Grecs Heber dit que les noms don-

*Et vrayement si i'oſoy (que n'oſeray-ie pas*
*Pour arracher du ciel les forcenez combats,*
*Les prophanes larcins, les nopces deteſtables,*
*Et bref tout l'attirail de ces monſtreuſes fables,*
*Dont ie ne ſçay quels Grecs à l'auenir vendront*

Du

the Sunne, whereby that eare and all others are loden with Corne? therefore alſo is this Maiden taken for *Juſtice*, which onely cauſeth all fruits growing to ſerue mans vſe. The *Scorpion*, and the *Ballance* likewiſe, doth wholly repreſent the Sunnes Nature, which is but cold and ſtarke in Winter, and ſunke downe as the lower Scoale; but afterward ſtirs-vp againe the ſting of his inward force, nothing diminiſhed by the late could. *The Archer* which is loweſt of al the Signes in the *Zodiak*, hath the fore-part of a man, and hinder-part of a horſe: to ſhew that the Sunne is fallen from his higheſt place to his loweſt; as it is a ſtrange abaſing of a man, to become a beaſt; yet ſhoores he an arrow, to ſignifie that all creatures on earth be cheered and quickned by the Sunne, howeuer farre from them. Vnder the *Goat* the Sunne begins to aduance himſelfe againe from below; and this is the right manner of that beaſt, who commonly ſtands on his hinder legges to feed vpon the Rocks aboue him. And doth not the *Water bearer* ſhew alſo the right nature of the Sunne? For how ſhould we haue raine vpon the earth, if the Sunnes heat drew not firſt the vapours vpward; which being turned into water by the cold mid-region of the Aire falls downe againe in plentifull ſhewers? In the laſt place of the *Zodiack* are the *Fiſhes*. Theſe alſo haue beene conſecrated vnto the Sunne; not ſo much for likelihood of nature, as to ſhew the force and vertue of that Planet, which maintaines life not onely in the Birds of the Aire, and Beaſts of the field; but euen among thoſe Creatures alſo, which liuing in the water ſeeme to be vnſeene of him. So mighty is the Suns operation, that with his piercing beames he quickneth ſuch things as man would thinke farre out of his reach. So ends the Chapter. Now concerning ſuch Countries as are ſubiect to the ſundry Signes, looke what *Ptolomey* ſaith, and what the Poet *Manilius* in the fourth booke of his Aſtronomicall Poeme; though many toyes he hath, not agreeing with *Ptolomey*. Reade alſo *Lucas Gauricus*, who in his Geometry hath ſet downe euery particular. I tell them not here, leſt I be too long.

41. *But if-ſo this.* Of the aforeſaid ſhapes in heauen, this is the third reaſon, ſomewhat more curious then the two former; to wit, that God, from all Eternity conceiuing in himſelfe the Idea and paterne of the World, which he meant to create, would haue the models of all earthly things be recorded in the heauens: I call this a curious reaſon; becauſe if it bee narrowly examined, it will be found but a pretie inuention to embelliſh a Poeme; wherein a man hath leaue to take any matter, ſauouring of trueth or likelihood, to refreſh and pleaſe the moſt courteous Readers withall.

42 Yea, were it not (I feare) to bold an enterpriſe,
(Although why ſhould I feare to cancell all the vice,
Theft, ſuite, ſacrilege, profane inceſtuous beds,
And all the monſter-lyes wherewith Greeks idle heads,
(We know not what they were) to mock all After-age,

*Further, to blot out of memory the Greeke fables,* Heber *ſaith, that the names*

nez aux eſtoil les des deux poles contienent les myſteres de l'egliſe: ce qu'il taſche de prouuer par vne breſue conſideration de chaſcune d'icelles: premierement du pole arctique.

*Du Ciel gliſſe-touſiours deshonorer le front ?)*
*Ie te pourroy monſtrer, que ſous ces charactéres*
*La Tout-puiſſante main a deſcrit les myſteres*
*De ſa ſaincte Cité: que ce n'eſt qu'vn cryſtal,*
*Où du ſiecle auenir ſe lit l'ordre fatal:*
*Vn publique inſtrument, vne carte authentique,*
*Qui ſans ordre contient le recit Prophetique*
*Des geſtes de l'Egliſe. O beau Char flamboyant,*
*Qui comme vn tourbillon enleues le Voyant,*
*Tu roues à l'entour d'vn des Poles du monde*
*Sans mouiller plus les bords de tes iantes dans l'onde,*

Le Chariot.

*Et ſans plus eſtabler tes courſeurs ſumans,*
*Sous la ronde eſpeſſeur des plus bas Elemens.*

Bootes.

*Cependant Eliſee, attentif, te regarde:*
*Brule d'vn feu de zele: &, conuiteux, lui tarde*
*Qu'il pique tes chenaux, & que ſur l'aſtré mont*
*Il les face tourner dedans vn petit rond.*

Hercule.

*A ſon flanc eſt Dauid, qui dans ſa main guerriere*
*Porte d'vn fier Lyon la flambante criniere.*
*Ici luit ſa Couronne: ici ſa Harpe d'or:*

La Couronne.

*Ici de ſept brandons riche, s'honore encor*

La Lire.

*Ceſt Ours, qu'il mit à mort: & la ſifflante Lance*

La petite Ourſe.

*Que le Roy d'Iſraël, maniaque, lui lance.*

Le Dard.

*Patron de Chaſteté, ſainct honneur de l'Honneur,*

Andromede.

*Suſanne, en te voyant ie fremiroy de peur:*
*Ie pleureroy tes pleurs, & les peſantes chaines*
*Dont tes bras ſont liez, me donroyent mille geines,*
*Ainſi qu'à tes Parens: &, triſte vers les cieux,*

Caſſiopee.

*Comme eux ie leuerois & mes mains & mes yeux,*

Cephee.

*Sans que d'vn Daniel l'ayde ſainctement pronte*

Perſee.

*Te ſauue bien à temps, & de mort, & de honte:*
*Et par les rais puiſſans d'vne horrible clarté,*

La Teſte de Meduſe.

*Qui part non de Meduſe, ains de la Verité,*
*Empierre les teſmoins: & fait qu'vne tempeſte*
*De caillous foudroyez leur greſle ſur la teſte.*
*Auſſi tant que le ciel en rond ſe tournera,*
*Vn trophee ſi ſainct ſur nos chefs brillera.*

Ame

Of th'euermouing heau'n diſhonour would the ſtage?) *giuen to the ſtars*
Well could I let thee know how theſe ſhapes vnder them *containe the my-*
Containe the myſteries of new Ieruſalem: *ſteries of Holy*
That here the fing'r of God as on a cryſtall drew, *Church.*
For holy men to reade, what euer ſhould enſue:
A publike regiſter and charter authenticall
Containing orderleſſe the view prophetical
Of all Church-monuments. O chariot firie-cleer, *Charles-waine.*
That ſwift and whirlwind-like vp-rauiſhedſt the Seer;
About the Northen Pole thou drawn art day and night,
And dippeſt not at all thy wheeles in Amphitrite:
Nor ſtableſt once thy teeme, ſtill-toyling, neuer ſpent,
Below the maſſie round of baſer Element.
Meane while *Eliſha* (loe) full wiſtly thee beholds, *Bootes.*
And with a fiery zeale his maſter ſo with-holds,
That vp the ſtarrie mount he makes the ſteeds to fling
And round and round againe to turne and trot the ring,
See *Dauid* faſt-him-by, who beares in warlike hand *Hercules.*
Some Lyons tufted mane, that flameth like a brand: *The Crowne.*
Here ſhines his royall crowne, and here his harpe of gold; *The Harpe.*
With ſeu'n ſtars richly deckt; here th'vgly Beare behold *The little Beare.*
That for his fathers Lambe he, then a ſhepherd, ſlew;
And here the whizzing launce that mad *Saul* at him threw. *The Launce.*
Now thee *Suſanna* faire, example of chaſtitee, *Andromeda.*
And honors chiefeſt hon'r, I tremble ſhould to ſee,
And weep thy trickling teares; and thoſe ſo weighty chaines
That binde thy lillie wreſts would yeeld me a thouſand paines
Among thy deareſt kin; and cauſe me to the skies
For thy deliuerance iome with them hands and eyes: *Caſſiopea.*
But that a *Daniel* I ſee makes holy ſpeed *Cepheus.*
From death and ſhamefull doome to ſaue a maid at need.
He with ſome powerfull beames of ouer-awing light, *Perſeus.*
Which comes not of *Meduſe*, but of the Truth and Right, *Meduſaes head.*
Confounds the witneſſes, and breaks them head and bones
With thunder-darted haile of ly-reuenging ſtones.
And ſure, as long as heau'n doth whirl-round any Signe,
Shall eu'r aboue our head ſo holy a Trophey ſhine

Le Dragon. *Auec ce grand Dragon, ceſte Idole felonne,*
*Que ce Prophete Hebrieu dans Babel empriſonne.*
Pegaſe. *A qui pourray-ie mieux vn Pegaſe égaler*
*Qu'à l'vn de ces Cheuaux qui flamboyent en l'air,*
*Auant que le Tyran de la petite Aſie,*
Maccab. c. 5. *Enflammé de courroux, ait Solime ſaiſie?*
Le Chartier. *A qui l'ardent Chartier, qu'au grand Ezechiel,*
*Qui attelle ſi bien la coche d'Iſraël?*
Le Cigne. *A qui le Cigne blanc, qu'à ce Teſmoin fidelle,*
*Qui pour ſon maiſtre mort ſouffre vne mort cruelle,*
*A ce Diacre ſainct, des Martyrs l'ornement,*
*Qui meſme auant mourir chante ſi doucement?*
Le Poiſſon Boreal. *A qui ce beau Poiſſon qu'on voit ici reluire,*
*Qu'au Poiſſon qui ſeruit à Tobit de collire?*
Le Daufin. *A qui le clair Daufin, qu'à ce grand fils d'Amram,*
*Qui conduit à trauers le flot Erythrean*
*Les poiſſons de Iacob, & paſſe ſon armee*
*A pied ſec & ſans nef ſur la riue Idumee?*
*Et que diray ie plus? Dieu n'a pas ſeulement*
*Engraué dans l'airain du viſte Firmament*
*Sa deuiſe ſacree: & deſſous la figure*
Le Triangle. *D'vn Triangle portrait ſa trine-vne Nature:*
Ophiucus. *Ains ſous ce Iouuenceau, qui tue le Serpent,*
*Son fils domte-Satan, ſon fils qui va rompant*
*Par le choc d'vne Croix (ſa machine plus forte)*
*Les verrous eternels de l'infernale porte:*
L'Aigle, ou Colombe. *Et ſous ce bel Oiſeau, mignon du Dieu des Dieux,*
*Qui contemple aſſeuré le Soleil de ſes yeux,*
*Et ſouuent de ſes mains arrache le Tonnerre,*
*Son Eſprit, ſon Amour qui viſite la terre,*
*De plumes reueſtu: Ioint que ceſt Aſtre ailé,*
*Par le chef, par le col, par le dos eſtoillé,*
*Ne reſemble pas moins la ſimple Colombelle,*
*Que l'Aigle au bec-crochu, l'Aigle fierement belle.*
Puis du Zodiaque. *Et que diray-ie encor du Baudrier, qui doré*
*Eſt de deux fois ſix Feux richement decoré?*
Le Belier. *Celui qui guide l'an, eſt l'Agneau du Paſſage:*

*Le*

Anuyſt this Idol foule, this dragon vgly and fell,
Which was in Babel pent by that young *Daniel*. *The Dragon.*
To whom may Pegaſus more fitly be compared *Pegaſus.*
Then t'one of thoſe ſame horſe that in th'aire burning flared,
Before the Tyrant great of Aſia the Leſſe *Macab. c. 5.*
Did in a firie rage Ieruſalem oppreſſe.
This earneſt Wagoner, who'ſt but *Ezechiel*, *The Coachman.*
Which manageth ſo right the Coach of Iſrael?
And who's the ſiluer ſwan that ſhineth here, but eu'n *The Swan.*
That Deacon clad in white, the faithfull Martyr *Steu'n*,
Who death endured for his maſter crucified,
And ſung more heau'nly ſweet then ſwan before he died?
The ſiluer-ſcaled fiſh that ſhines here in the skies *The Fiſh of the South.*
I take to be the ſame that heald old *Tobyts* eyes:
And whom this Dolphin bright but great *Amramides* *The Dolphin.*
Which out of Egypt led athwart the ruddie Seas
The frie of Iſrael, and brought his armed ranks,
A-dryfoot, wanting ſhip, to th'Idumean banks?
What ſhall I further ſay? God hath not only engrau'n
His ſakerſaint Empreſe on braſſe of whirling heau'n; *The Triangle.*
And in tryangle ſhape embleam'd his myſterie
Of nature wonderfull, three in one, one in three:
But by this valiant youth, who ſlew yon creeping euill, *Ophiouchus.*
Set-forth his only Sonne which ouercame the Deuill,
And with ſway of a Croſſe (his engine moſt of might)
Broke-ope the braſen gates of euerlaſting night:
Yea by this goodly bird, the God-of-Gods delight, *The Eagle or Dove.*
Which with a ſtedfaſt eye beholds the Sun ſo bright,
And takes the thunder-boult oft out of's angry hand,
His Spirit and Loue is ment; who viſited the land
Deſcending feathered. for why? this winged ſigne
In head, in breſt, in back of ſtarred-ermyline,
No leſſe reſembl'it may the Pigeon ſimple and meeke,
Then th'eagle goodly-fierce, then th'Eagle crookie-beeke.
As for the golden belt wherewith all heau'n is croſs'd, *Of the Zodiack.*
Whereon the doſen ſignes are curiouſly emboſs'd;
Who, but the Paſchall Lambe, is he that leads the ring? *The Ram.*

Le Taureau. *Le ſecond, ce Taureau, que l'idolatre rage*
*D'Iſaac moule au deſert. Et les clairs Enfançons,*
Les Beſſons. *Du ſainct fils d'Abraham ſont les Enfans beſſons.*
L'eſcreuice. *Le quart eſt Salomon, qui comme vne Eſcrenice,*
*Chemine en veculant : ſe touille dans le vice*
*Tout ainſi qu'vn verrat : & profane Vieillard,*
*Se rend d'ame & de cors également paillard.*
Le Lyon. *Le quint, ce Lionceau, que la robuſte adreſſe*
*Du foydroyeur Samſon comme vn chéureau deſpece.*
La Vierge. *Et le ſixieſme encor, la Vierge, qui pour vous*
*Enfante ſon germain, ſon pere, & ſon eſpoux.*
La Balance. *L'autre, ce Trebuchet, où l'Iſacide Prince*
*Va iuſte balancant le droit de ſa prouince.*
Le Scorpion. *L'autre, ceſt animal qui bleſſe traiſtrement*
*Sur les Malteſques bords de Dieu le truchement.*
*Car il n'importe rien que ce ſigne on appelle*
*Ou madré Scorpion, ou Vipere cruelle.*
Le Sagitaire. *L'Archer eſt Iſmael. Et celui qui le ſuit,*
Leuit c. 16. *Eſt le Bouc qu'au deſert le Preſtre huilé conduit :*
Le Chéurecorne. *Le Vers'eau eſt le fils du muet Zacharie,*
Aquarius. *L'auant-coureur de Dieu, le fourrier du Meſſie,*
*Qui dans le clair Iordain noye tous les pechez*
*Des hommes viuement d'vn repentir touchez.*
Les Poiſſons. *Et ces ceux clairs Poiſſons, ceux que deſſus la riue*
*De l'Aſphaltite mer la Parole alme-viue*
*Benit diuinement, ſi bien qu'auec cinq pains*
*Ils ſoulent, nourriſſiers, plus de cinq mille humains.*
Finalement, celles du Pole Antarctique. *Mais çà tournons vn peu l'eſtincellante Bale,*
*Et ſubtils viſitons la demi-vonte Auſtrale.*
Orion. *Hé, ne cognois-tu pas ce Guerrier furieux,*
*Qui pres du clair Taureau flamboye dans les cieux?*
L'Eridan. *C'eſt le grand Ioſué, le fils de Nun, qui paſſe*
Le Chien. *A pied ſec le Iourdain : & qui paſſé, terraſſe*
Le Canicule. *Les Chiens Cananeans : & met ſon pied veincueur*
Le Liéure. *Sur le Liéure d'Amor ia veincu par la peur.*
Argo. *Voici l'antique Nef, ſainct aſyle du Monde,*
*Qui ſuperbe triomphe & du vent, & de l'onde.*

*Voici*

The Bull's that moulten calfe whom peopl' Idolatring — *The Bull.*
Made *Aron* make for God. The Twins, that ſhine ſo bright, — *The Twins.*
Are *Iſacks* ſons who ſtroue before they ſaw this light. — *The Crab.*
The next is *Salomon*, who like a Crab recoiles,
And in his latter time himſelfe with ſin beſoiles:
And, as a ſwine in mud doth after waſhing roule,
Becomes adulterer both in his bodie and ſoule.
The Lyon is the ſame that cruſht was like a Kid — *The Lyon.*
By *Samſons* thundring hand: The Virgin, ſhe that hid — *The Virgin.*
In vndefiled wombe, (for vs made maiden-mother)
And brought-forth at her time, her father, husband, brother.
The Ballance here is ſet for Kings of Iſrael — *The Ballance.*
To iudge the peopl' aright and ponder cauſes well.
The next that ſerpent is which on the Maltan ſand — *The Scorpion.*
With traiterous intent hung-on th'Apoſtles hand:
For whether it be cali'd a ſpotted Scorpion,
Or Viper-poyſonous, it matters not, all's one.
The Bowman may be thought old *Abrahams* elder childe. — *The Archer.*
This Goat that ſcape-lot is whom *Aaron* lets goe wilde. — *Levit. 16.*
Th's Ewrer is the ſonne of dombe *Zacharia*, — *Capricorne.*
Meſſia's herbenger, preparer of his way: — *The Water-bearer*
Which in the ſiluer ſtreame of Iordan drown'd the ſinne
Of all that doe repent, and will new life beginne:
And theſe two Fiſhes they that with fiue loues of bread, — *The Fiſhes.*
Bleſt of thrall-feeding Word aboue fiue thouſand fed.

But let the twinkling Ball now vpſidowne be rowl'd, — *Of the Antartike Pole.*
And with like curious eye the ſotherne halfe behold:
O know you not the face of this fierce warlike wight, — *Orion.*
That neere the ſhining Bull enluſtres heau'n with light?
The ſonne of *Nun* it is, that worthy *Ioſhuah*,
Who dry ore *Iordan* went as on a ſandy bay: — *Eridanus.*
And did thoſe Canan dogges from prey vnworthy ſcare, — *The Dogs.*
And ſet his conquering foot vpon Loues hartleſſe Hare. — *The Hare.*
Loe here that Argoſie which all the world did ſaue, — *Argo.*
And brauely now triumphs both ouer wind and waue.

L'Hydre. *Voici les iaunes plis du Couleuure d'airain*
*Qui luit dans le deſert, Medicin ſouuerain.*

Le Corbeau. *Voici l'heureux Corbeau qui nourrit le Thesbyte.*
La Coupe. *Voici la riche Taſſe où Ioſeph premedite*

Le Centaure. *Ses Prophetes diſcours. Voici ſur meſme rane*
*Le Cheualier du ciel, qui reueſtu de blanc*
*Paroit à Macabee, & dont l'argente lance*

Le Loup, ou fere. *En fin du Loup Payen creue ſi bien la pance,*
Ara. *Que ſur l'Autel de Dieu profané tant de fois*
*Reſume vn ſainct encens, que l'accordante voix*
*Des Leuites ſacrez dans le temple reſonne,*

La Couronne auſtrale. *Et la race Aſmonee obtinent ceſte Couronne*
Le poiſſon auſtral. *Pour regner en Iſac. Voici l'heureux Poiſſon*
La Balaine. *Qui paye le tribut pour Chriſt, noſtre rançon.*
*Et la Balcine encor, dont la poictrine infete*
*Tient trois iours en depoſt la vie d'vn Profete.*

Notable correction du Poete, ſur les diſcours preecedens en quoy ſa piete & ſon erudition ſe deſcouurent. *Or ce pendant qu'Heber, comme mon truchement,*
*Des figures du Ciel diſcourt ſi hardiment,*
*Qu'il tente les deſtours d'vne ſente nouuelle,*
*Et bat, audacieux, vne corde pucelle,*
*Chreſtiens, ne penſez pas que i'aille recenant*
*Pour Articles de foy ce qu'il met en auant:*
*Que du Zenon ie vueille apuyer le Portique,*
*Mettre aux ſeps l'Eternel, & du deſtin Stoique,*
*R'enfiler les choſnons: ou, liſant l'auenir*
*Dans le liure du ciel, Chaldee deuenir.*
*Rien, rien de tout cela: ſeulement s'entrelaſſe,*
*Vn ſi nouueau diſcours, à fin qu'il vous deſlaſſe,*
*Et qu'ayant iuſqu'ici paſſé tant de foſſez,*
*Tant d'horribles deſerts, tant de rocs crenaſſez,*
*Tant de bauxx torrents, dont la bruyante rage*
*Pouſſant flot contre flot guerroye ſon riuage,*
*Vous rencontriez en fin vn lieu delicieux,*
*Qui touſiours d'vn bon œil ſoit regardé des cieux,*
*Où coule vn clair ruiſſeau, où vente vn doux Zephyre,*
*Où pour vous careſſer la terre ſemble rire.*
*Hé! qui ſçait ô Lecteur, ſi ceux-là qui viendront*
*Apres nous, comme nous, plains de zele, rendront*

Ceſt

Lo here the yellow plights of *Moſes* braſen ſnake, *Hydra.*
That ſhone in wilder neiſe all others ſting to ſlake.
Lo here that happy Rav'n which did *Elia* feed: *The Raven.*
Here *Ioſephs* golden cup wherein he wont arreed *The Goblet.*
His wondrous propheſies: and here that heau'nly knight
Which vnto *Machabee* appeared all in white;
His ang'r-enflamed launce ſo ſtrooke this Pagan Woolfe *The Centaure.*
With paine and burſten-rot athwart the belly-gulfe, *The wolfe.*
That on Gods Altar-ſtone prophaned many a yeere *The Altar-ſtone.*
Now reeks a ſweet perfume; and *Levies* hallowed queere
Sings ioyfull Pſalms againe in Gods temple Idol-ſtaind,
And th'Idumean Race this Crowne at length obtainde,
To raigne in Iſrael. Now here the Fiſh behold *The ſoutherne Crowne.*
With tribute paid for him that was for ſinners ſold: *The ſoutherne Fiſh.*
And here the gaping Whale, whoſe ill-digeſting maw *The Whale.*
Three daies a Prophets life held as empawn'd by law.
43 While *Heb'r* all ſings for me, with Muſe ſo bold, new, odd, *The Poet by this correction ſhews his pietie and learning.*
And ſtrikes a ſtring vntouchd, and walks a path vntrod,
Thinke not (ô Chriſten people) I take all that he ſaith
Concerning th'oaſt of heau'n for articl' of my faith:
Or that I ment ſet-vp old *Zenoes* ſchoole againe,
T'embound th'eternall God, and ſo relinke the chaine
Of Stoyck deſtinie: or would of all to come
(As *Caldeman*) arreed in books of heau'n the ſumme.
No, nothing leſſe I meane; but only thought by grace
Of ſuch a new deuiſe, as here I enterlace,
Refreſh your weary minds; that hauing paſt before
So many a foamy flood; ſuch warre againſt the ſhore,
And hurly-burling rage of counterbuffed waue;
So many a ghaſtly Wylde, a dyke, a rock, a caue:
You might ſet foot at length on ſome delightfull place,
Whereon the skie may ſhew for eu'r a louely face:
Where runs a ſiluer ſtreame, the wind blowes ſweetly awhile,
And where to welcome you the ground-ſelfe ſeems to ſmile.

Oh who (good Reader) knowes, but fuller may be done
Hereafter, of ſome ſo zeal'd, this worke I firſt begon!

42. *Yea, were it not.* This is the fourth reaſon, wherein the Poet, with commendable courage, aduentures to blot out of memory the Greeke, Latine and Arabian fables; which with ſo many gybriſh names had ſoyled (as it were) the face of heauen; and makes *Heber* ſay that the names of Conſtellations on either ſide the Equator, doe containe the myſteries of Holy Church. Firſt then hee ſpeakes of the North-Pole-Starres, and ſaith the Chariot (which is commonly called *Charles Waine*) is the ſame that carried vp to heauen the Prophet or Seer *Eliaz*, 2. *King.* 2. And *Bootes* is *Elizeus* there mentioned to with-hold firſt, and then behold his Maſters going away: As for the other names of that kinde here following, any Reader acquainted with the Bible, may conceiue them at firſt, and what the Poet meanes by them.

43. *While Heber ſings.* The Poet, now hee hath made *Heber* ſo largely diſcourſe vpon the reaſons of theſe ſhapes and names giuen by the Aſtronomers to the fix Starres of both Poles and of the Zodiack, he ioynes thereto a notable correction thereof; to auoid two extreames: the one of *Zeno*, the chiefe Stoicke and his followers; who ſo tie the firſt cauſe (which is God) to the ſecond; that they hold all good or euill ſucceſſe of our life vnauoyda-

*Ceſt art du tout diuin, donnant à tant d'imagee*
*Non le nom des Payens, ains des ſaincts perſonnages?*
*Mais allons retrouuer Heber, dont le diſcours*
*Enſeigne à ſon Phalec des Planetes le cours*
*Figuré dans l'acier: qu'eſt-ce que Perigee,*
*Concentrique, Eccentrique, Epicycle, Apogee:*
*Et de quelle façon Mars le ſeme-debats,*
*La Torche porte-iour, la Cyprine aime-esbats,*
*Saturne, & Iupiter, ont trois Spheres en vne,*
*Cinq le facond Mercure, & deux fois deux la Lune.*
*Car les diuins eſprits, dont nous tenons ceſt art,*
*Voyant leurs Feux errer or' d'vne, or' d'autre part,*
*Tantoſt loin, tantoſt pres du centre de Nature,*
*Pour bannir de là haut le vuide, la rupture,*
*Et le brouillis des corps, que leur deſuoyement*
*Cauſeroit dans les cieux couuerts du Firmament,*
*Ont oſé, plus qu'humains, des rouës eternelles*
*Qui portent ces brandons, faire pluſieurs rouëlles,*
*Qui touſiours ſe baiſant ne s'entrebeurtent point,*
*Tant bien l'vn rond à l'autre eſt diſtinctement ioint.*
*Le bas eſt ſous le haut qui recourbé l'accolle,*
*Ainſi que le Marron porte vne taye molle.*

Continuation du deſcouurement des ſecrets de l'Aſtronomie, par la declaration des principaux mots vſitez entre les Aſtronomes. Diſcours ſur les cieux des Planetes deſtinguez ſubtillement & doctement par les Aſtronomes

*Pour*

bly to depend vpon the Starres. Their opinion touching the neceſſity of Fate, hath beene fully refuted by many famous men, both old and new Writers; but eſpecially by Saint *Auſten* in his Bookes *De Ciuitate Dei:* The other extremitie is that opinion of Iudiciall Aſtrologers, who make our whole life, from the beginning to the end, liable to the vertue and influence of the heauens. Thoſe alſo haue beene refuted by diuers of our time; eſpecially by the learned *John Pius* Earle of *Mirandula*; and by his Nephew *Francis Pius* in his Booke intituled *De prænotione rerum.* Our Author ſhewes therefore that he vtterly diſauoweth ſuch opinions of the Stoicks and Aſtrologers; whom he tearmeth *Caldæi*, or *Caldeans*, becauſe Iudiciall Aſtrologie was in great vſe among that people; as may be gathered out of Hiſtory; but moſt out of the Bookes of the Prophets, and *Eſay* chiefely, *Chap.* 52. at length he ſhewes the reaſon (which I touched before) why he brings in this new diſcourſe: namely, to giue the Reader an acceptable pauſe of recreation, and ſhew how much he deſires that our poſteritie may ſee Heauen cleanſed of theſe Idolls, which the Heathen, by names giuen to the Starres, pretend to haue place there.

And, by the name of Saints giu'n t'eu'ry heau'nly Signe
In ſtead of heathen lyes, this Art made all-diuine?
44 Now heare we *Heb'r* againe; to *Phaleg* whoſe diſcourſe
Of euery Planet ſhewes the downing and reſours
Grau'n on the laſting braſſe; and what's the Perigee,
Concentrike, Excentrike, Epicycl' Apogee;
And how the bring-day Sun, and Venus fond-of-mate,
Together with the ſtarre of Mars the ſow-debate,
Saturne and Iupiter, three circles haue in one;
And Mercurie only fiue, and only foure the Moone:
For thoſe ſame heau'nly wits who taught vs firſt this Art,
Perceiuing well theſe Lights now that, now this-way, ſtart;
That now alow they ſtoop, and now aloft they reach;
To baniſh from aboue th'vnlikely voide, the breach
And bodie-piercing broile, the which their courſe vneau'n
Might cauſe among the Spheres enclos'd by th'vpper heau'n;
Vnt'each eternall wheele, that round each Planet ſoops,
Haue, more then manly, durſt appoint ſome leſſer hoops;
Who kiſſing either-oth'r oppoſe not other-either:
So well is round to round diſtinctly ſet together,
A leſſe one vnd'r a great with bent ſo cloſe embras'd;
Euen as the Cheſnut is in tender skin encas'd,

*The principall words of this Art.*

*The Planets learnedly diſtinguiſht.*

*Pour emmantellement, la taye vn cuir tanné,*
*Le cuir vn fentre eſpais, picquant, heriſonné.*
*Puis il prend l'Aſtrebale, ou la Sphere eſt reduite*
*En forme toute plate. Ici ie voy deſcrite*
Lignes verticales. *La Carte des hauteurs, les Almucantharats,*
Lignes paralleles du Soleil *Auec les Azimuts, & les Almadarats.*
*(Muſe pardonne moy, ſi ie pein de groteſques*
*Vn ſi riche tableau, ſi de mots Barbareſques*
*Ie ſouille mon diſcours, veu qu'en ceſt argument*
*Il faut pour bien parler, parler barbarement.)*
*Mais deſſus l'autre part ſe tourne vne viſiere,*
*Et ſous elle vne Table, où ſe void la carriere*
*Des flambeaux vagabons, mais ſous certaines loix,*
*L'Eſchelle des hauteurs, les iours, les noms de mois.*
L'Vſage de l'Aſtrelabe. *Remuant l'Alhidade, vn temps il ſe trauaille*
*A monſtrer, comme on doit toiſer vne muraille,*
*La profondeur d'vn puits, la diſtance des lieux,*
*La largeur d'vn pays par la largeur des cieux:*
*Chez quel ſigne eſtoillé, comme par etiquete,*
*Le Tout-puiſſant logea la plus belle Planete:*
*En quel eſt ſon Nadir, comme on peut ſeurement*
*Trouuer & ſon declin, & ſon eleuement:*
*Le temps qu'vn Signe entier doit employer à faire*
*Son chemin pour monter deſſus noſtre Hemiſphere:*
*Du Pole la hauteur, la ligne du Mi-iour,*
*Les heures de la nuict, & les heures du iour.*
Phalec enſeigne l'Aſtronomie à ſes enfans, qui enrichiſſent ceſte ſcience par nouuelles inuentions. *L'ingenieux Phalec à ſi doctes merueilles*
*Preſte attentiuement ſes docile oreilles:*
*Alchimiſte parfait, multiplie ceſt or:*
*Fait courre ce talent: preſente ce threſor,*
*Pour vne riche Eſtreine, à ſon illuſtre race,*
*Qui meſme ſon Docteur en doctrine ſurpaſſe.*
Ceſte ſcience paruient des Hebreiux aux Chaldeans. *Mais tout ainſi qu'vn Mars, vn Herme, vne Venus,*
*Vont ores viſitant les Troglodytes nus,*
*Or'Iaue, or'l'Amerique: & torches vagabondes,*
*Muent de garniſon pour hanter les deux Mondes,*
*Qu'vn Cercle egale-iours egalement mi-part:*

*Ainſi,*

The tender skin ypent within a tanned hyde,
The tanned hide in huske thick, sharp, rough, brittle-dry'd.
45 Then takes he th'Astrolabe, & shewes the Sphere in flats: *The lines verticall. Parallels of the Sunne.*
The Pole-heights, Azimuths, Alcanthars, Almadrats.
(Ye Muses pardon me if I deface with blots
A table of such a price, if I with barbarots
So soile my faire discourse; for why? this matt'r of mine,
In case I speake it right, I may not speake it fine.)

But on that other side a Sight-rule turnes about,
And vnd'r it lyes a tabl', on which they see set-out
The course of wandring starres (who keep yet certaine rites)
The names of eu'ry month, the dayes and scale of heights.
He mouing that same Rule now takes the paine to teach *Vse of th' Astrolabe.*
The toysing of a wall, and now to know the reach
From any place to place; the depth of any Well,
By view of breadth in heau'n a breadth on earth to tell:
As als'at what-signe Inne, by tyquet as it were,
Th'Almight'appoints the Sun to lodge all months i'th'yeere,
And where his Nadir is, and how much he declines,
Or how much he aduanc'd aboue th Equator shines:
What time a Signe entire allotted hath to runne
Ere on our Hemisphere he mount; and how to konne
Each countries mid-day-line, the Pole-heights euery way,
All howers of the night, all-howers of the day.
46 The pregnant *Phaleg* yeelds vnt'all old *Heber* taught, *Phaleg improues and commends this Art to his posterity.*
His eu'r attentiue care and quick-conceiuing thought;
As perfect Alcumist this gold he multiplies,
And vsing well the stock bequeaths rich legacies
Of learning, treasured in his encreasing Casse,
Vnt'all his noble race; and they their teacher passe.
But as of Venus, Mars, and Mercurie the lights
Goe visit otherwhile the naked Troglodytes;
Now Iava, now Peru, and oft remoue, to shine
In either world, a-this, a-that side th'Equall line:

*Ainſi, ou peu s'en faut, l'honneur d'vn ſi bel art*
*Né cheri, éleué chez la race Hebraique,*
Des Chaldeans elle s'en va aux Egyptiens d'eux aux Grecs: de rechef aux Egyptiens, puis aux arabes, finalement aux Italiens & Alemans.
*Fils adoptif, ſe donne au peuple Chaldaique.*
*Puis faiſant peu d'eſtat des ſommets ſourcilleux*
*De l'antique Babel, ſe retire, orgueilleux,*
*Du Tigre au Nil fecond, deuers l'Auſtre s'en vole,*
*Et dreſſe dans l'Egypte vne fameuſe eſchole:*
*Et puis s'amourachant des Pelaſges ſubtils,*
*Commet entre leurs mains & ſoy, & ſes outils:*
*Et de rechef encor ſous le grand Ptolomee,*
*De Peluſe renoid la riue bien-aimee:*
*Et d'Egypte eſchappé, ſe donne aux Muſulmans,*
*De'ux aux Heſperiens, & d'eux aux Alemans.*

Louange des doctes Aſtronomes.
*O vrais Endymions, qui ſur l'aſtré Latmie*
*Careſſez, baiſotez, embraſſez voſtre amie,*
*Qui, grand Reine du ciel, a ſon lict entouré*
*D'vn milion d'Archers portans l'eſcu doré:*
*Atlas non-fabuleux, colomnes eternelles*
*Du Palais du Seigneur, ames doctement belles:*
*Las! ſans vos monumens la doctrine des cieux*
Vtilitez de la doctrine Aſtronomique.
*Ruineuſe cherriot dans le flot oublieux.*
*C'eſt vous qui ne sbrouillez les mois, & les annees:*
*Qui cottez au Nocher les heures fortunees,*
*Pour couper la commande: & les iours que la mort*
*Peinte au ciel, le ſemond d'aller ſurgir à bord:*
*En quel temps le Bouuier doit es mains de la terre*
*Depoſiter ſon grain: quand vn homme de guerre*
*Doit faire battre aux champs: quand tenir garniſon:*
*Quand forcer vn rempart: quand conduire à foiſon*
*Leu viures en ſon camp: quelle ſaiſon eſt ſaine*
*Ou pour purger le corps, ou pour ouurir la veine:*
*Et comme vn Medecin doctement curieux*
*Pour ſes drogues meſler doit regarder les cieux.*

44. *Now beare we Helv'r againe.* Hee begins to diſcouer the ſecrets of Aſtronomy contained in certaine principall words vſed by the profeſſors thereof; which we are now briefely to interpret. *The Apogee* is the Sunnes greateſt diſtance from the earth; as the *Perigee* his leaſt: for we haue two kinde

So this renowmed Art was firſt an Hebrue borne,

*This know'ledge came from the Hebrewes to the Chaldeans*

And then a Chaldee adopt; ſoone after gan to ſcorne
And brauely ſet-by light old Babels ruyn'd pile,
So ſouth from Tiger flew vnto the fruitfull Nile:
There taught ſh'a noble ſchoole; but thence the Grecian wits
Her tys'd, and ſhee to them her tooles and ſelfe commits:

*From the Caldeans to the Egyptians.*

*Then to the Grecians.*

Then vnder *Ptolomey* ſhee t'Egypt turnes againe,
Delighting to reuiſe her deere Peluſian plaine:
And ye vnconſtant went from thence int' Arabie,
From thence int' Italie, from thence int' Almanie.

*Then to Egypt againe.*

*Then to the Arabians, and ſo to the Italians and Almans.*

47 O right Endymions, on Latmos ſtar-ſet hill
Who coll, embrace, and kiſſe your welbelou'd at will,
Dame Cynthia queene of heau'n about whoſe bed there ſtand
A thouſand thouſand guards, with golden ſhield in hand:
O goodly-learned ſoules! ô Atlaſſes vnfained!
By whom the throne of God is eu'r (as 'twere) ſuſtained!
Without your helps (alas) into the Sea or Hell
Of all forgetfu'neſſe this skill of heau'n had fell.
Tis you diuide the months and ſeaſons of the yeere
Confuſed altofore; you quote the Marinere,
By ſearching all that Fate doth on the skie deſcriue,
His time to hoiſe-vp ſaile, and when and where t' arriue.
You teach the ſlow-foot oxe and daily-ſweating ſwaine
What time the faithfull earth may beſt receiue their graine.

*The praiſe of Aſtronomers, with commodities of Aſtronomie.*

You teach the man of warre to keep his hold, or fight,
And when to ſcale a wall, and when to vitl' aright
His hunger-doubting camp: of you all ſeaſon good
The good Phyſician learnes, to purge and let vs blood,

kinde of diſtances; one Solſticiall, and the other Excentrick: the Solſticiall is, when the Sunne entring into *Cancer*, (that is the Signe of the *Crab*) and, comming neere to our Crowne-point in the Noone-line, caſteth on vs his beames moſt directly, which by reflection from the earth become more

ſcorching

ſcorching, ſharpe and violent. This diſtance is not vniuerſall, but proper to that Region or Climate whoſe Crowne-point the Sunne then approacheth neereſt. The diſtance Excentricke (common to the whole world) is, when the Center of the Sunne is come to the higheſt of his *Epicyle*, and ſo put-of fartheſt from the earth: and thither is he brought by meanes of his particular Orbe, in Center differing from the Center of the earth; and this ſhewes the meaning of *Excentricke* and *Concentricke*. Now, the Sunne is at higheſt of this kinde a little after the Sunſtay of Summer, and at the loweſt ſoone after the Winter Sunſtay, whereof before. When he is at the higheſt, hee ſeemes very ſmall, and to goe very ſlowly: at the loweſt, a mans eye may diſcerne him to be much greater, and to paſſe away ſwifter. Wherein appeares the wondrous wiſdome and prouidence of the Almighty Creator. For ſo it falling-out, that at the Summer Stay the Sunne is hotteſt, becauſe of his beames more cloſely gathered and reflected; and that he tarries there the longer, becauſe of the daies length; therefore God raiſeth him vp then into the *Apogee*, or higheſt place of his *Epicycle*, and furtheſt of-vs; leſt running below he ſhould make our heat intollerable. And further, his ſtay in that place is the longer; darting his beames more perpendicularly, and marching more ſlowly through the Summer Signes; that he may the better concoct and ripen the Fruits of the Earth. Whereas, in the Winter time, caſting his Rayes ſlope, and ſo of leſſe force; that the Earth wax not thereby all thorow cold and barren; the Sunne deſcends into his *Perigee*, or loweſt Chamber, to comfort and maintaine the all-nouriſhing Element in heat and vigour. And, to the end the cold, which is enemy to fertility and generation, may the better bee driuen away, and the Sunne recouer his higher Signes; from whence he may ſend downe more comfortable beames; God hath giuen him, about the Winter Stay, great ſwiftneſſe to diſpatch his iourney withall. No man will thinke it ſtrange, that conſiders the huge diſtance that is betwixt the *Apogee* and *Perigee*; that is, betwixt the higheſt, and loweſt ſtation of the Sunne. For the Aſtronomers caſt it vp to the number of 315244. Italian leagues. Beſides, that neither the other fix Planets, nor the Firmament of fix Starres, doe with contrary motion hinder the Sunne in his courſe, he runnes not directly againſt the *Primouable* ſway; but byaſing a-to-ſide, and as it were yeelding to that violent motion: that he might the better come to an end of his owne iourney, and draw the other Planets with him. Were it not for this courſe of the Sunne in Byas, or (as Heraults ſay) in Bend of the Zodiacke, the ſundry Climats and Regions which he comes at by turnes, ſhould not be heatte and cooled in their due ſeaſons; Nay certaine Seaſon ſhould there be none, nor any inequality of night and day; but all in a hoch-poch, all confuſed: Diuers other benefits of this bendy motion doe the Aſtronomers declare; who reckon alſo that the ſpace, from hence to the Sunnes higeſt point in *Apogee*, is 4329244. leagues of Italy; and from hence to his loweſt, 4014000. Subduct this latter ſumme from the former, and ſo for the diſtance betwixt the *Apogee* and *Perigee*, you ſhall haue, as before, 315244. but enough of this; For one ſight of a good *Armillarie Sphere* will teach more then all theſe words: yet whole deſires

to

to know more concerning the number of Spheres and Planets, let him reade *I. Baſſantin*, who ſets downe the figures very exactly.

45 *Then takes he th' Aſtrolabe.* That is an Inſtrument flat and round, a foot or leſſe in Diameter, of braſſe or wood, containing many lines both ſtraight and circular, and inuented long ſince; though the Author be not certainly knowne (ſome hold it was the Arabian *Meſſahala*, ſome *Ptolemey*, ſome *Abraham*) to caſt and know the motions of theſe heauenly bodies and their dependances. Some call it the *Planiſphere*, becauſe it hath the Sphere drawne into a Flat. The word is Greeke of ἀςρον, a Signe or Starre, and λαμβάνω to take, or λάβετον (which commeth of the ſame verbe) *a handle to hold by*; for hereby we lay-hold (as it were) on the Starres, or take the poſition and height of them. For holding this Inſtrument by the handle, a skilfull man may ſoone diſcouer the braue ſecrets of Aſtronomie. As for the parts thereof, there is firſt a large ring that beares vp the handle, then the Aſtrolabe it ſelfe, which hath two ſides: the fore-ſide, otherwiſe called the Mother, becauſe ſhee containes in her wombe (as it were) diuers other tables, ſeruing for diuers eleuations of the Pole, and the back-ſide, whereon are drawne ſundrie lines and circles: the firſt of them, next the edge, ſhewes the degrees of Altitude, whereof there is a double vſe; for, applying them to the numbers in border that exceed not ninety, they ſhew how many degrees the Sunne or other Starre is raiſed aboue our *Horizon*, with many commodities thereon depending: and applying them to the numbers below, which goe-on from thirtie to thirtie, they ſhew the degrees of the Zodiake, where the Signes are written with their names and characters, to know the true place of the Sunne euery day. After theſe you ſhall finde ſet downe other circles, wherein be the twelue Moneths of the yeare, anſwerable to the Signes, with daies vnto each apart, or two by two, numbred by Fiues or Tens, not exceeding 31. which is the quantitie of the greateſt Moneth. This ſerues to know in what degree of the Zodiacke the Sunne is euery day. Moreouer, there are two Diameter-lines croſſing each other in Rectangle at the Center of the Aſtrolabe; one called the Noone-line, drawne from the Ring by the Center downward; and another from Eaſt to Weſt, which repreſents the generall Horizon, at whoſe either end indifferently begin the degrees of Altitude aforeſaid. Six other ſmall lines there are like Arches, together with the Skale of heights, the Winds, and the Rule turning-about on the backſide, whereof we ſhall ſpeake anon. As for parts of the foreſide, called the *Mother*; there is firſt a circle or border diuided into 360. degrees, theſe ſtand for the Equinoxiall or Euen-nights, wherein are by iuſt meaſure ſet downe and diſtributed the 24. houres of the day, containing each fiftcene degrees, and euery degree foure minutes, ſo as euery houre hath threeſcore minutes. The wombe (as I ſaid) of this Mother is to beare ſundry tables according to the Pole-height of ſundry places: theſe tables haue each about their Centers drawne three concentrike circles; whereof the leaſt is the Tropike of *Cancer*, called in the Sphere the Summer Tropike; where the day is at longeſt about the twelfth of Iune: the Mid-circle is the Equator, paſſing cloſe by the beginning of *Aries* and

*Libra*, in which two places the Sunne makes day and night equall throughout the whole world; to wit, about the eleuenth of March, and the 13. of September. So followes it then, that the greateſt circle of theſe three, which is towards the edge of each table, muſt be the Tropike of *Capricorne*, where the day is at ſhorteſt, about the twelfth of December. Moreouer, in theſe Tables there are the *Almucantarahs*; by that Arabian word is ſignified the circle of Pole-height vpon our Hemiſphere, ſome perfect ſome imperfect. The firſt of them ſtands for the ſlope Horiſon, diuiding the world into two parts; whereof the one we ſee, the other is hid from vs. The Center of the leaſt *Almucantarah* ſtands for the Zenith or Crowne-point, from whence to the Horiſon are ninety degrees euery way drawn out by Twoes, Threes, Fiues, or Tens, according to the capacitie of the Inſtrument, and diſtance of the lines; which are ſo drawne, for the Sunne or other Starre to be thereto applied, as often as a man will take their eleuation aboue the Horizon. Beſide theſe, here are alſo the *Azimuths*, or crowne circles; which doe cut euery *Almucantarah* by Fiues, Tens, or Fifteenes, into 360 degrees, quartered by ninetie, and diſtinguiſhed one quarter from another by the two principall *Azimuths*, which are the Meridian, and the Equinoctiall; that paſſeth from the right Eaſt-point by our *Zenith* to the Weſt. Where we begin comonly to count the degrees of the Quarters Northward and Southward. Theſe are to make knowne in what part of the world the Sun or other Starre riſeth and ſetteth. After theſe doe follow the vnequall houres, called the houres of the Planets, together with the names and characters of their Planets; the lines of twy light, noone and mid-night; the figures of the twelue houſes, the line of the Zodiake, and conſequently the directory or Index which turneth about the Inſtrument at either ſide, by the brim. Laſtly, there is the Hole of the Net or Cob-web, which ſtands for the Pole of the world; and by the pinne that goes thorow the ſame Hole are all the tables or plates of the Aſtrolabe ioyned and held faſt toge-

*C'eſt vous qui parcourez les celeſtes prouinces*
*En moins d'vn tourne-main: qui plus grans que nos Princes,*
*Poſſedez tout le monde: & faites, demi dieux,*
*Tourner entre vos mains les clairs Cercles des cieux.*

4. Il laiſſe l'Aſtronomie pour conſiderer la quatrieſme Image, qui eſt la Muſique, la quelle il deſcrit auec ſes ornemens.

*Pour vous, Eſprits diuins, ma plus diſerte plume*
*Peroit ſon miel plus doux couler dans ce volume:*
*Vous ſeriez mon ſubiet, ſi la derniere Sœur*
*Deſia ne me trainoit à ſoy par ſa douceur.*
*Car i'entens mon Phalec, qui d'vne humble langage*
*S'informe auec Heber du nom du quart Image.*
*I'oy qu'il reſpond ainſi. Cher fils, ce teint mignard,*
*La douceur de ces yeux, ce pied qui fretillard*
*Semble touſiours danſer: les guitterres, les fluttes,*

Les

ther. Concerning the vſe of this Inſtrument in meaſuring all heights, bulkes, lengths, breadths, thickneſſe and depths, *I. Stoefler*, *D. Iacquet*, and *I. Baſſantin* haue largely thereon diſcourſed in their bookes of the Aſtrolabe: And what need I take further paines in Engliſhing more of this Subiect, when the famous *Geoffrey Chaucer* 233. yeares agoe hath made all ſo plaine in the beſt Engliſh of his time? Somewhat only muſt be ſaid of that *Albidade*, as the Poet here calles the Rule; it is an Arabian word, in Greeke *Διόπτρα*, in Latine *Radius*: as in *Virgil*, *Deſcripſit radio totum qui gentibus orbem*. It is the turning Rule on the back-ſide of the Aſtrolabe, whereon are faſtned two ſquare tablets with ſmall ſight-holes perſed, for the height-taking of Sunne or Starre, and for meaſuring of quantities aforeſaid, or any other vſe here ſpecified by the Poet.

46 *The pregnant Phaleg yeelds.* Hauing ſhewed the excellence of Aſtronomie, he comes now to declare by what meanes the knowledge thereof was deriued vnto vs; and ſaith (as it is moſt likely) that from the Hebrues it came to the Chaldeans, from them to the Ægyptians, from them to the Arabians, and ſo to the Italians and Germans, whoſe names haue beene gathered and ſet downe by *H. Ranzouius*, in his Treatiſe of the excellence of Aſtronomie.

47. *O right Endymions.* This is in commendation of the learned Aſtronomers, and their profeſſion. The Poets faine that the Moone was ſo in loue with *Endymion*, that as he ſlept on a high hill-top, ſhee came thither to kiſſe and embrace him. It is thought he was ſome great Aſtronomer. At leaſt, this fable was ment of Students in Aſtronomie, whom our Author for that cauſe here termeth *Right Endymions*. The great vſe and further commendation of this Art you may reade in *Virgil. Georg.* 1. *Æneid.* 1. & 3. and almoſt euery where in *Ptolomey*; but eſpecially in *Peucer* and ſuch as haue lately written, or prefaced vpon Aſtrologie.

And how to mingl' his drugs: you paſſe all o're the skie
In turning of an hand, or twinckling of an eye.
You, more then princely rule all countries vnder Sun;
You demigodly make heau'n twixt your hands to run.
48 For you (ô heauenly wits) my faireſt painting quill
Should on theſe folded ſheets her hony-dew diſtill,
Still would I write of you: but with her daintie ſweets
The laſt ſiſt'r of the foure me calls and louely greets.
For I this *Phaleg* heare with ſonly-meeke language
His fath'r entreat to tell the name of th'oth'r Image;
And *Heb'r* him anſwer thus: Deere ſonne, this painted girle
By that her wanton foot ſeems ſtill to daunce and tirle,
By glaunсing of her eye, the Cornets, Guyterns, Flutes,

*Les ciſtres, les cornets, les luths, les ſaquebutes,*
*Et les lyres encor, qu'autour d'elle tu vois,*
*Nous monſtrent que c'eſt l'Art qui modere la voix,*
*Qui meſnage le vent, & qui guide, maiſtreſſe,*
*Deſſus les nerfs parleurs de nos nerfs la ſoupleſſe:*
*Le diſcordant accord, la ſacree harmonie,*
*Et la nombreuſe loy, qui tenoit compaignie*
*A Dieu, lors qu'il voulut donner, ingenieux,*
*A la terre repos, & des ailes aux cieux:*
*D'autant, comme lon dit, que la Voix ſouueraine*
*Logea dans chaque ciel vne douce Syrene,*
*Comme ſur-intendante: à fin que ces bas corps*
*Empruntaſſent des hauts leurs plus parfaits accords,*
*Et qu'vn Chœur aime-bal auec le chœur des Anges*
*Dans ſa Chapelle-ardente entonnaſt ſes louanges.*
*Ou comme vn meſme vent artiſtement vomi*
*Par le ſouflet Panthoïs, ſe pourmeine parmi*
*L'ingenieux Secret, entre par les ſoupapes,*
*Qu'en battant le clauier, organiſte, tu frapes:*
*Conte dans la grauëure, & monte, diuiſé,*
*Par les conduits eſpars du Sommier pertuiſé:*
*Anime tout d'vn coup les aigues Cimbales,*
*Les fluttes au-doux-air, & les aigres Regales:*
*De la bouche de Dieu l'Eſprit tout-animant*
*Des cieux organiſez va les roues mouuant*
*Si bien que retraçant leur orniere eternelle,*
*L'vn d'eux fait le bourdon, l'autre la chanterelle.*
*Or tous ces contr'accents enchanteuſement doux*
*Plus clair que dans le ciel s'entendent parmi nous.*
*La plus peſante humeur, l'Hyuer, la Terre baſſe,*
*Vont tenant la partie & plus lente, & plus caſſe.*
*Le Phlegme blanchiſſant, l'humide Automne, & l'Eau,*
*La Teneur qui touſiours coule comme un ruiſeau.*
*Le Sang, la Prime, & l'Air tranſparentement rare,*
*La Voix qui fleuretant ſe peint, ſe tord, s'eſgare.*
*La Cholere, l'Eſté, l'Element ſec & chaut,*
*La corde plus tendue, & le ſon le plus haut.*

Diſcours Platonique de la Muſique & harmonie des Cieux.

Comparaiſon ſeruant à repreſenter plus aiſement ce qu'il a touché de la muſique des Cieux.

Muſique es humeurs, ſaiſõs & elemens.

Le Baſſus.

Le Tenor.

L'Altus ou Contratenor.

Le Superius.

Shawmes, Sackbuts, Vyols, Harps, Bandorues, Organs, Lutes, *Muſicke, the fourth Image, deſcribed with her Implements.*
Which all-about her lye vpon the table and ground,
Appeares to be that Art which rules the voice and ſound.
Which guides the gentle breath and miſtreſſe-like appoints
How on the tuned ſtring we trull our nimble ioynts.
The ſacred harmonie, the diſcordant accord,
Law numbred, number law'd, which waited on the Lord,
When his creating Word ſpring of All-euerie
Made th'earth to ſtand ſo faſt, and heau'n ſo faſt to flie.

49 Sith euery Sphere (they ſay) hath ſome Intelligent, *Platoes opinion of Harmonie among the Spheres.*
Or Angell muſicall, for Lady preſident,
Appointed by the Word: to th'end of thoſe aboue
Theſe lower things may learne the perfect cord of loue;
And that with Angell-queers a dauncing Set be ſeene
To reuell on his praiſe in temple fyrie-ſheene.
Or as from bellow-loongs a breath one and the ſame
In skilfull wiſe put-out ſtraies through the ſecret frame *The Spirit of God compared to the wind of an Organ.*
Of curious handyworke, quits euery ſtop and liſt,
That opens when the keyes are tickt by th Organiſt;
And mounting here and there from out the channell ſcored
Into th'eſparſed pipes o'th'Sommier thorow-bored,
Alliues, all in a trice, Recorders ſweetly-ſtill
And Regals eager-tun'd, and Cymballs ſounding ſhrill:
So of Gods mouth the breath and Spirit all-aliuing
Stirres of the tuned heau'n theſe wheeles all louely ſtriuing,
And as their wonted way eternally they trace,
Some of them trill the Trebl', and ſome bomb-out the Baſe.

50 Now all theſe counter-notes, ſo charmy-ſweet, appeere *Muſicke in our Humours, Seaſons and Elements.*
Yet not ſo plainly in heau'n as eu'n among vs heere.
Th'humour Melancholike, the Wint'r, and cold-dry ground, *Baſſe.*
They beare the Baſes part, and ſoft and ſlowly ſound.
The white phleame, th'Autom-time, the water cold and wet, *Tenr.*
They all aleauell run, and are for Tenor ſet.
The B'ood the prime of yere, the moiſt and luke-warme Aire, *Counter-tenor.*
Play Deſcant floriſher, deuider, painter, ſtrayer.
The Choller, Summer, Fire, that are ſo hot and dry, *Trible.*
Reſembl' a ſtrained chord that ſoundeth eu'r on high.

Efficace de la Muſique.

*Et c'eſt pourquoy (mon fils) les plus rebelles choſes*
*Se laiſſent veincre au chant, comme tenant encloſes*
*Les ſemences du nombre: &, foïbles, ne viuant*
*Qu'en vertu de l'Eſprit qui va les cieux mouuant.*

Ample deſcription de l'efficace & vertu de la Muſique.

*Le chant harmonieux fait aux plus fiers gendarmes*
*Tout enſemble tomber la cholere, & les armes:*
*Sereine l'ame triſte: & charmeuſement doux*
*Acoiſe peu à peu les bourraſques des fouls:*

A lendroit des hommes ſages & fouls.

*Donne frein au deſir, & fait mourir la flamme*
*De celui qui, bouillant, idolatre vne femme:*
*Guerit le patient des Phalanges bleſſé,*
*Qui proche du tombeau ſaute comme inſenſé.*

A lendroit des beſtes.

*Le Cigne en eſt raui, la Biche en eſt trompee,*
*Et des peints oiſillons la ſimpleſſe pipee.*
*Le Daufin ſuit la Lyre, & le bruyant eſſain*
*Des Abeilles s'arreſte au tin-tin de l'airain.*

A lendroit de Dieu meſmes.

*Hé, que ne peut le chant? veu que meſme il commande*
*A l'Eſprit donne-eſprit: veu qu'il fait qu'il deſcende*
*Dans l'ame d'vn Prophete: & d'vn diuin accent*
*Vnit l'eſprit raui à l'eſprit rauiſſant?*
*Veu que quand l'Eternel en ſa fureur plus grande*
*Fume, tonne, trelnit: que tous ſes nerfs il bande:*
*Et que courbant le dos, & hauſſant ſes deux bras,*
*Ses foudres plus aigus il vent lancer en bas:*
*L'accord melodieux, qu'vn cœur deuot ſouſpire,*
*Deſtrempe ſes tendons, fait rendormir ſon ire,*
*Et Clemence aux-doux-yeux emble d'entre ſes mains*
*Le ſupplice enſouffré des rebelles humains?*

Canan entrerompt le propos d'Heber, dont le Poëte laſſé préd occaſion de mettre conuenable fin aux beaux diſcours de ceſte ſeconde Semaine.

*Mais ſi toſt qu'Heber veut de l'antique Muſique*
*Deſchiffrer, eloquent, & l'art, & la pratique,*
*Canan, qui du Iourdain cerche le fatal cours,*
*Paſſant pres la Colomne, interrompt ſon diſcours.*
*Auſſi n'en puis-ie plus. La longueur du voyage*
*Que, foible, s'entrepren, me fait perdre courage.*
*Il me faut impetrer nouueau ſecours d'enhaut,*
*Et reculer vn peu pour faire vn plus grand ſaut.*

51 See then the cause (my son) why song doth oftē win them *The reason and*
That are most fierce by kinde; there are inclos'd within them *force of Musicke.*
The seeds of numb'r and time: nor can their life hold-out
But by the Spirits helpe, that whirleth heau'n about.
52 Sweet harmony it makes the fiercest Army stay *With wisemen*
Their deadly fewd and force; the griefe it doth allay
Of eu'ry pained soule; and with a gentle charme
Withdraweth by degrees the Foole from trickes of harme; *And Fooles.*
It bridleth hot desire, and putteth-out the flame
That makes a louers heart Idolatrize a dame;
It heales a man that's hurt with fly Phalangy's sting,
That eu'n at point of death will madly daunce and fling:
The Swan delights therein, deceiu'd thereby we finde *With Beasts.*
The shye discoullard fowle, and fearefull starting hinde.
The Dolphin loues the Leere, th'vnhiued swarme of Bees
With tinkling sound of brasse, are clustred on the trees.
53 O what's to Musick hard? which wont so much to merit, *With God him-*
Which wont so to preuaile eu'n with th'enspiring Spirit, *selfe.*
As bring him downe on *Saul*, and in *Elisha* wed
The Spirit rauisher vnto the rauished?
Yea when th'eternall God, to sharpest anger bent,
Smoakes, thunders, lightens, hailes, with all his pow'rs assent,
And with his heau'd-vp arme, and with his backe enfoul't,
Is ready to discharge his forest blasting-boult;
Th'armonyons accord that hearts deuout shall weepe
His sinnowes albenombes, and brings his ang'r asleepe:
Then sweet-ey'd mercy steales (as well shee wont and can)
From vnd'r his hand the rod deseru'd by rebell man.
54 But now as *Heb'r* had thought t'haue further gon & told
The practise and the skill of all the Musicke old;
See, *Canan* searching-out his Iordans fatall walke,
Vnto the Pillernies and breakes-off all the talke.
Nor can I further goe; this iourneyes irksome length
In weaknesse vndertooke, hath wasted all my strength:
I must anew entreat some helpe of heau'nly grace,
And somewhat need recoile to leape a greater space.

48. For

48. *For you (ô heauenly wits.)* Shewing that he had a good minde to dilate vpon the praiſe of this Art, he breaks-off to come to the deſcription of the fourth Image, which is Muſick; and her he ſets-out with all the moſt neceſſarie and gracefull attire, both for voice and inſtruments of diuers ſorts. It requires a long diſpute and hard to reſolue, what manner of Inſtruments, and how framed they were, which we reade by tranſlated names to haue beene in vſe among the Hebrues, Greeks, and other people of old time. This would take-vp a whole Volume; as alſo that other queſtion, what was their vocall Muſicke; whereof *Plutarch* and *Boetius* both haue treated. I perſwade my ſelfe they had in thoſe dayes a kinde of skill in making and managing their muſicall Inſtruments, and ioyning voice thereto; which is hardly well knowne or conceiued now of vs: though ſome of our Muſicians we finde both in voice and vpon inſtrument ſo exceeding skilfull, that they are able much to moue our affections; but ſhort of that wonderfull power which hath been aſcribed to the ancient Muſicke.

49. *Sith eu'ry Sphere (they ſay.)* The Poet vpon this occaſion of Muſicke, raiſeth himſelfe to conſider the accord and harmony of the Heauens; borrowing his diſcourſe from the Philoſophie of *Plato*: whereof I ſhall endeuour here to ſet downe the ſumme. He ſaith then that our Muſicke on earth is but a ſhadow of that ſuperlatiue harmonie which God hath ordained the great Cymbals (as it were) of heauen to make, by their ſo ſwift and orderly mouing: ſithence vnlikely it is, but that the Primouable and other Spheres, that whirle-about continually and haue done ſo long, ſhould make ſome noiſe anſwerable to their compaſſe and cadence ſo proportionall. And rather may we preſume they make a moſt excellent melody, and far exceeding our earthly Muſicke, which from that heauenly borroweth her perfection. For ſo it being, that God hath made all things in number, weight and meaſure, very likely it is that he kept a due proportion in the heauens; and that more exactly than on the earth: becauſe this is the loweſt part of all, for habitation of the meaneſt creatures; when they (as their Engliſh name ſignifies) are heauen-vp on high, to make a beautifull and glorious palace for th'All-Creator. To conſider the matter yet more particularly; the Platonikes doe ſay, that God (who is the Voice Soueraigne, and giueth voice, ſound, and harmony to all things, high and low) hath in euery Sphere of heauen ſet an Intelligence (ſome call it Soule; ſome, Angell; ſome, motion quickned by the Primouable) whereby the heauens are moued to their cadence appointed, ſo exactly as no melody can be more pleaſing. As for mine owne opinion hereof, I thinke the Platonicks (who ſay alſo that God ſtill exerciſeth Geometry) meant hereby to commend the perfection of Mathematicks, and chiefely Aſtronomy; which is moſt excellent and certaine of them all. And becauſe the minde is maruellouſly delighted with Muſicall proportions, which no where can be found more perfect then in the heauens; who ſo hath the gift to vnderſtand them, enioyes a contentment ſurpaſſing all ſweetneſſe of earthly and eare-pleaſing Muſicke. Now, to the end this heauenly Muſicke may be the better conceiued; our Poet here vſeth a very choice and daintie compariſon, and ſaith the Spirit of God

giues

giues the heauens a Muſicall motion, which breeds a ſweet harmony among them; euen as an Organiſt by due fingring the keys of his Inſtrument ſtirres vp therein a melodious ſound. Thus much by the way; that the Reader may thereby take occaſion to ſtop his eares againſt the tempeſtuous broyles and diſcords of this world, and raiſe-vp himſelfe toward this heauenly concord; or rather to fly-vp thither with the wings of faith, and learne, in the company of Saints and bleſſed Soules, to vnderſtand thoſe excellent Songs, which are partly ſet-downe for vs in diuers paſſages of the *Apocalyps*.

50. *Now all theſe counter-notes.* Leauing that heauenly Muſicke of the Spheres, he ſhewes now that we haue a Muſicke alſo contained-euen in the humors of our bodies, anſwerable to the foure Seaſons of the yeare and the Elements: Our Melancholy, like the Earth and Winter Seaſon, holds the Baſſe; our Phleme, like the Autume time, and Element of Water, the Tenor; our Blood, like the Spring and Aire, the Counter-tenor, which runnes through all kinde of Notes; our Choller, as the Summer time, and Fire, the Treble: as for all other parts vſed in Muſicke, they are euer correſpondent to ſome one of theſe foure.

51. *See then the cauſe.* He ſpeakes now of the effect and power of Muſicke. The Platonicks held the ſoule of Man to be compoſed of numbers and proportions, the excellence whereof is chiefely in the heauens: whereupon it enſues that Muſicall harmony, ſomewhat partaking with the nature of life and ſoule, diuerſly mooues and affects all liuing Creatures capable thereof. The Poet plies vpon this opinion, but ſtill with a caueat, that the truth and ground of this doctrine be rightly vnderſtood: For mans Soule is not made of numbers, as the word is ſimply taken: but thus much onely meanes the Platoniſt, that theſe ſpirituall ſubſtances enclоſed in mans body are ſo exquiſite, and (as it were) harmonious, that all harmony concord, and proportion delights them: and contrariwiſe all diſcord and diſproportion, or confuſed noyſe offends them, as we ſee by daily experience. Furthermore, he that hath created all things in perfect concord and proportion, would haue euen in ſuch as ſeeme farthеſt from well agreeing, haue the force of Muſicke ſhew it ſelfe, by the attention it commandeth of hearers, and by their loue and reuerence thereof. Whereupon I boldly dare auouch that ſoule not well ordered in it ſelfe, or not well fitted with a body, which cannot abide ſweet harmony

52. *Sweet Harmony.* In twelue verſes here the Poet ſets-out the force of Muſicke, both in regard of men and beaſts: whereof we finde in ancient Hiſtory very notable examples; as *Terpander*, *Timotheus*, *Arion*, and others, who by their Muſicke haue done great wonders; made the moſt offended to be friends one with another; the moſt melancholy and ſad, to bee merry; fooles, to be wiſe; and ſuch as were like to runne mad for loue, to be ſtayed; and what not? It is reported alſo, that againſt the *Phalangies* poyſon, there is no helpe ſo ready and ſouereigne as the well ordered ſound of Muſicall Inſtruments. See what *Ælian*, *Plinie*, and *Plutarch* ſay thereof.

53. *O what's to Muſicke bard.* He goes on yet further, and ſhewes how Muſicke is able to preuaile euen with God himſelfe. And this he proues by

three examples; the first of *Saul*, (1 *Sam.* 10.) who meeting a company of Prophets with Instruments of Musicke, began also to prophesie among them; the second, of *Elizeus* (2. *King.* 3.) who called for a Minstrell; and when the Minstrell played, the hand of the Lord (that is his Spirit) came vpon the Prophet: the third, of Gods anger appeased by deuout singing of Psalmes; and namely those of *David*, which in the mouth of Gods faithfull seruants are of wonderfull power; as by many particulars of these and former times may well be proued. For God indeed hath promised to be neere vnto all those that call vpon him faithfully, *Psal.* 145. 18. And it becommeth well the righteous to reioyce in the Lord and be thankfull, *Psal.* 33. 1. To conclude, here is the effect of a zealous prayer, wherein heart, voice and accent runne together, most liuely set-out by the Poet, describing with most elegant similitudes the fierce wrath of God against sinne, and the sweetnesse of his mercy, when he is appeased.

34. *But now as Heb'r had thought.* The Poet intending to make here an end of the second day of his second weeke, brings-in *Canan* the sonne of *Cham*, to seeke (as it were by Fate) along the bankes of *Iordaine*, for the Countrey that was after to be inhabited by his posteritie. So he comming toward the Pillar, breakes-off the learned conference that was betwixt the other two. And here therefore shall end our Commentary-Notes vpon these high conceits of this excellent Poet.

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*FINIS.*

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WEighing how neare it concernes your Honourable Charge, what ſtrangers paſſe the Seas into *England*; I was thereby, and othe wiſe in humble duetie, moued, to giue your Lordſhip firſt intelligence of this Gentleman, whom I haue newly tranſported out of *France*: and alſo thought it neceſſary to craue your fauourable protection of him in this his trauell. A worthy man is he (my Lord) in his owne Countrie, howſoeuer here diſguiſed, and one of the ſonnes of that Noble and Diuine Poet LE SIEVR DV BARTAS; in my ſimple iudgement the propereſt, and beſt learned of them all, I am ſure the beſt affected to *England*, and the gracious Empreſſe thereof: for which cauſe I made ſpeciall choiſe of him, and doe therefore the rather hope to finde fauour on his behalfe with your Honourable Lordſhip; whoſe loyaltie to the Crowne, the Prince by truſt of ſo high an Office; whoſe loue to the Land, the people by ioynt conſent of daily felt vertues, haue ſo fully witneſſed, that the fame thereof hath ſpred it ſelfe farre beyond that your admirable Regiment. In ſo much as this gentle ſtranger, though he were at the firſt vnwilling, *Vliſſis*-like, to leaue his natiue ſoile, eſpecially now in this dangerous ſea-faring time, while all the world is in a manner troubled with *Spaniſh* Fleets; yet after he called to minde what he had heard and written of the mightie Goddeſſe of the *Engliſh* Ocean, and who there ſwayed the Trident vnder her, truſting vpon ſuch a *Neptune*, he went aboord with a good courage, and doubting not at all but that the proud *Spaniſh* Carackes, if they be not yet ſufficiently diſmaid by the wracke they ſuffered in their former aduenture, but dare againe attempt the like, be they neuer ſo many more or greater than they were (if more and greater they can be) ſhall againe, by the grace of God, directing (as before) the courage and wiſdome of *Englands* renowned Admirall, be diſperſed ouer the frowning face of our diſdainfull Seas, and drunken with ſalt waues, regorge the bodies of their preſumptuous Pilots. And ſo (my Lord) with a fauourable wind, breathing directly from the *French* Helicon, by the ſafe conduit of your Honourable name, and helpe of the Muſes, at length I landed my ſtranger in *England*. Where ſince his arriuall he hath gladly encountred diuers of his elder brethren, that were come ouer before, ſome in a princely *Scottiſh* attire, others in faire *Engliſh* habits, and to the intent he might the better enioy their company, whh by this time had almoſt forgotten their *French*, he was deſirous to learne *Engliſh* of me: therefore I kept him a while about mee, was his teacher at home, and enterpreter abroad; and now that he hath gotten ſuch a ſmattering of the tongue, as hee can (ſo as hee can) ſpeake for himſelfe, may it pleaſe your good Lordſhip to talke with him at your leiſure: though I know you vnderſtand very well his naturall ſpeech, I am of opinion it will much delight you to heare him vtter ſuch counterfeit *Engliſh*, as in ſo little time

time I was able to teach him. He can say somewhat of the godly gouernmene of good Princes, & the wicked practises of Tyrants, as well in compassing as maintaining a Scepter, both worthy your Lordships hearing for the manner sake, though the matter be not vnknowne to your wisdome. But some other things he doth report very strange, as of NIMROD, that was the first Tyrant of the world, after the time of *Noah*, the first Admirall of the world; his aspiring minde and practises in seeking the peoples fauour, his proud and subtile attempt in building the Tower of Babel, and Gods iust punishment thereof in confounding the language of the builders. Very truly reckoneth he (that which few doe consider) the great and manifold inconueniences, that are befallen mankinde by the diuersitie of tongues. Further, he can tell of speech in generall, whether man speake by nature, or haue but onely an aptnesse to speake by vse, and whether any other creature haue the like: as for seuerall speeches, he can prooue, with many goodly reasons, which is the best and most ancient of them all; what altereth each tongue, what continueth each in account, what languages are in greatest regard now-adaies, and what Authors haue most excelled in them. And vpon occasion of the English tongue, my Lord, he setteth-out in such manner the Queenes princely Maiesty, her learning, wisdome, eloquence, and other excellent vertues, that I know your noble and loyall heart will greatly reioice to heare it, at the mouth of such a stranger. The rest, if it be more curious, then for the States weightie affaires, your L. may intend to heare, I wish referred vnto those goodly young Gentlewomen, your noble and father-like-minded Sonnes, whom after your L. I doe most of all honour: there shall they finde profit so blended with pleasure, learning with delight, as it may easily win their hearts, already vertuously aspiring, from the wanton and fayning Cantoes of other Syren-Poets (wherewith many young Gentlemen, and chiefely those of greatest hope, are long and dangerously mis-led) vnto a further acquaintance with this heauenly-Poeticall Writer of the truth: who is now growne into such a liking of this Country, chiefely for the peaceable gouernment thereof (blessed be that Gouernor) and free course of the Gospell (God continue it, and send the like into *France*) that he is desirous to become a Freedenizen; and hoping further to be an eye-witnesse of Gods wonderfull mercies towards this Land, whereof in *France* he spake but by heare say, to behold that precious Northerne Pearle, and kisse her Scepter-bearing hand, whose worthy praise he hath sung so sweetly, he humbly beseecheth your gracious fauour to be enfranchised, which if it may please you to grant (my Lord) vouchsafing allo the patronage of him; that vnder scale of your Honorable name he may escape the carping censures of curious fault-finders, and enioy all honors, priuileges, liberties and lawes, that belong euen to the naturall inhabitants of this noble Isle, my selfe will vndertake to Fine for him, at least hearty praiers for your daily encrease of honor, and all such obedience, as it shall please your L. to impose:

*Whose best euer at command,*

WILLIAM L'ISLE.

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